

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CHRONICLE

**Crisis in the House.**—A crisis in the fight against the Speaker enlivened the proceedings of Congress all week. The complications were highly dramatic and unprecedented in the annals of that body. The members who on January 6 deprived the Speaker of authority to name the personnel of the Ballinger-Pinchot controversy again united in a still more powerful demonstration of hostility. It began when certain independent or insurgent Republicans combined with the Democrats to strike out the appropriation for an automobile for the Speaker's use. Several other defeats on minor matters of procedure followed, the climax being reached when Representative Norris, a Republican insurgent from Nebraska, offered a resolution, which he claimed was entitled to recognition under the constitutional privilege, proposing the creation of a new Committee on Rules and making the Speaker ineligible for appointment to the new committee. Owing to a previous ruling in which he maintained that the majority should rule in every contingency the Speaker was face to face with a dilemma which spelled inevitable defeat. To decide against the resolution would bring on an appeal from the decision of the chair, to decide in its favor would be to surrender to the opposition. To enable his party to come to his support the Speaker withheld his ruling as long as parliamentary procedure would allow. A continuous session of twenty-six hours was followed by a brief recess during which unsuccessful attempts were made to reach an agreement. Supported by some twenty-five or thirty Republican members and

the Democrats, the resolution was passed. When they had removed the Speaker from the Committee on Rules, the insurgents turned squarely around and helped to give him a vote of confidence which was tantamount to re-electing him to the Speakership by a majority of thirty-six, ten more votes than the majority had given him on his election to the place a year ago. Only eight insurgents voted against Mr. Cannon on the last roll call. The regular Republicans regard the result as a long step toward harmony in the Republican ranks and the election of a Republican House next November.

**Raising the Wreck of the Maine.**—The House Committee on Naval Affairs has decided to report a bill providing for the raising of the wreck of the battleship Maine from Havana Harbor. The remains of sixty-seven American sailors which have lain so long in the sunken ship will be buried with military honors in Arlington Cemetery. The sum of \$500,000 is appropriated to meet the estimated expense. Ever since the Spanish-American war efforts have been made to induce Congress to make an appropriation to raise the wreck and to transfer to the United States for interment the remains of the American bluejackets who lost their lives in the destruction of the battleship.

**George Washington University.**—Opposition to the enactment by Congress of any legislation which will divert funds from the National Treasury into the coffers of George Washington University appears to be gaining ground, says the Washington correspondent of the New

*York Tribune.* The fight against the proposition was begun by the University of Illinois, but it has now been taken up by the Universities of Ohio, Tennessee, Iowa and Alabama, as well as other States, which have joined in a petition to Congress against the plea of George Washington. It is pointed out that the Federal Government has invariably demanded as a condition of receiving assistance under the Morrill bill that a pledge be given not to devote the funds to any other than a purely State institution.

**Nicaraguan Imbroglia.**—Assistant Secretary of the Navy Winthrop announced the withdrawal of 350 United States marines from the west coast of Nicaragua, indicating the desire of the Government to recall its entire force from the theatre of Nicaraguan trouble. The marine strength in Nicaragua was 1,459 men. March 15 was the date set for the departure of an American commission to Nicaragua to determine what the people of that country want in the way of government. The commission did not sail and from present appearances will not sail. There is no indication that the Madriz government will sanction any proposition to the United States to intervene, coming from the Estrada faction in Nicaragua. Señor Corea, the representative of Madriz in Washington, maintains that Madriz is a constitutional president, and while this contention may be rejected by Secretary Knox, the latter will probably bide his time until Madriz may have been elected by a regular election or until his successor has been chosen. Estrada and Madriz are now haggling over the terms that shall restore peace to Nicaragua. Shortly before his complete defeat, Estrada received one hundred and fifty recruits from Panama, but while nearing the capital his troops became alarmed at the renewed activity of volcanoes near Lake Managua and deserted by the wholesale. A Nicaraguan paper asserts that the American war correspondents sent out false reports of insurgent success, to induce certain New York bankers to advance funds to Estrada.

**Tariff Negotiations with Canada.**—President Taft has paved the way for the averting of a disastrous tariff war between Canada and the United States by inviting the Dominion Minister of Finance, the Hon. W. S. Fielding, to meet him in Albany. The President and Mr. Fielding had a two-hours' conference on Sunday morning last, after which the former granted to Dr. J. A. Macdonald, editor of the *Toronto Globe*, then present in Albany, the privilege of transmitting a special message from the President to the people of Canada. In the course of that message Mr. Taft says: "My whole difficulty has been with the interpretation of a statute of Congress which never before was interpreted. After my conference with the Hon. Mr. Fielding I am hopeful of finding a solution which will have regard for my judicial responsibilities as President of the United States and will also serve the trade interests of both countries."

This conference, though, of course, not settling the difficulty, puts it on a basis of friendly negotiations which will go on after the President has returned to Washington and Mr. Fielding to Ottawa. Speaking of it afterward, Mr. Taft was most appreciative of Mr. Fielding's spirit and attitude and of his presentation of Canada's position. The Albany banquet last Saturday, where Earl Grey, the Governor-General of Canada, and President Taft complimented each other and each other's countries in charming generalities, engendered an atmosphere of good humor conducive to tariff peace and to the success of the conference with Sir Wilfrid Laurier's representative.

**Opening of Quebec Legislature.**—The second session of the twelfth parliament of Quebec was opened on March 15, with the usual ceremonies by Sir C. A. P. Pelletier, Lieutenant-Governor. The program of this session, as outlined in the speech from the throne, comprises the determining of provincial rights in connection with the incorporation of companies, the annexation of Ungava, the enforcement of the revised statutes of the province, the abolition of toll-gates, the fight against tuberculosis, increased appropriations for primary education, larger grants to the agricultural college of Sainte-Anne de la Pocatière, the improvement of dairy produce, the creation of a new judicial district in the northwest of the province, the creation of a juvenile court, the reorganization of civil and criminal courts, the founding of a forestry school, and regulating the flow of certain rivers.

**Montreal Eucharistic Congress.**—The rumor having spread some weeks ago that the Montreal City Council intended granting fifty thousand dollars for the reception of distinguished visitors to the Eucharistic Congress next September, the Presbyterians of Montreal and the Protestant Ministerial Association protested. Though their protests were published in such respectable non-Catholic dailies as the *Gazette*, *Star* and *Herald*, these journals carefully avoided all comment that would have been offensive to Catholics. Yet the *Toronto Daily Star*, of March 17, said: "Not for a great many years has there been such opposition to any plan proposed by the City Council of Montreal," as to this proposal of a fifty-thousand-dollar grant. This supposed, but not at all proved, anti-Eucharistic feeling induced Alderman Boyd to explain, at the first meeting of the Civic Reception Committee, held on March 16, that when Alderman Resther moved a vote for a grant to receive the Eucharistic Congress delegates, he seconded the motion, but there was no mention of any sum of money. Alderman Dandurand, who was elected chairman of the committee, said the only thing the city had to do was to receive the delegates properly.

**The British Crisis.**—Lord Rosebery has introduced his resolutions into the House of Lords. They lay down



as principles of reform the necessity of a strong second chamber, that this is to be best obtained by a reform of the House of Lords and that a necessary preliminary to such reform is to declare the mere peerage is no longer to entitle one to sit and vote. The Government has developed its plan of action. Until supplies have been granted it is always necessary to obtain a temporary vote for current expenditure. It asks for a vote for six weeks only from the end of March which will carry it on to the middle of May. By that time it will have submitted the budget to the Commons and sent up its reform resolutions to the House of Lords. The rejection of either will enable it to resign and leave a Unionist Government without the means of carrying on the public service. The idea is that the fear of such a disaster will compel the Commons to pass the budget and the peers to accept the resolutions, or, should they fail to do so, to force the King to yield in the matter of the creation of the large number of peers necessary to out-vote them. Should the Unionists, the peers and the King remain firm, the Liberals and their allies will refuse even temporary supplies; and will oblige the Unionist Government to dissolve Parliament and enter in a general election with the country's affairs in utter confusion. Moreover, some of the extreme Radical newspapers inform the King, that by siding with the Peers, by which they mean, refusing to swamp them with new creations, he will share in their ruin. The Unionists are almost in dismay, and say that the times of Charles I have come again. Sir Walter Foster, returned at the late election for the Ilkeston Division, Derbyshire, retired to make a place for Col. Seely, one of the chief Liberals of the last Parliament, defeated in his own constituency. The Unionists contested the seat and in a total poll of 17,075, differing from that of the general election by only 11 votes, reduced the Liberal majority from 4,200 to 3,333.—On March 21, Mr. Asquith introduced his resolutions on the House of Lords and Parliamentary reform. The first recommends the abolition of all power of the Lords over a money-bill; the second, that any bill passing the House of Commons in three sessions shall become law without the concurrence of the Upper House, provided two years have intervened between its introduction and its third passage; the third, that Parliaments shall last for only five years.

**Irish Opinion.**—There is a lull in the parliamentary situation but the present state of Irish sentiment in regard to it was well expressed by Rt. Rev. Dr. Gilmarin replying to addresses of his people in Balinasloe: Liberty within just laws was their fundamental right, and to secure it they needed in the House of Commons a pledge-bound, united party, who, however, should take cognizance of the views and sympathies of their constituents. English parties, whether Liberal or Tory, will give only as much as they must, and the Irish party may be trusted to make the most of its present advantage. There would be no regret if they felt compelled to reject the

Budget and support a government that was prepared to protect agricultural interests, but they should have a free hand to deal with the situation as circumstances demand. He would not judge the few independent Nationalists who had broken with the party, but it was a pity that all honest Irishmen did not lend to their ranks the solidarity and power of disciplined organization. All agree that depopulation, industrial stagnation, oppressive taxation and expensive government are the result of alien rule; that if Englishmen are the best judges of what suits England, Irishmen know best what suits in Ireland. They wanted, therefore, Irish government: "A measure of Home Rule that would enable Irishmen to control the finances of Ireland and to adjust national expenditure to the resources and needs of the country." Meanwhile they should extract all they could from the British Parliament and at home develop their native industries and customs, wear and patronize Irish goods, and cultivate their native language in elementary, secondary and university schools and in social life. This is a Sinn Fein policy on which all can and should unite, "a policy of supporting ourselves along every available avenue."

**French Frauds.**—The French Premier, M. Briand, having, thanks to his promise that such things would not happen again, secured a large majority of the Chamber of Deputies in the vote on the recent Duez scandal, had to defend himself once more before the Senate, on March 17. There M. Provost de Launay, Senator for Côtes-du-Nord, deplored the fact that Duez and his accomplices were defended by lawyers who had held high positions in the Government. For instance, M. Millerand, ex-Minister of Commerce, had accepted this odious function. In a speech that was frantically applauded by the Left, M. Briand, tried to justify the Government, whose system of control had brought about the arrest of Duez. The Republican régime cannot blame itself for the crime of a swindler. But, he added, the work of laicizing the Republic had let loose the hatred of its adversaries, who try to involve the Government and the Republican party in the Duez affair. "However," M. Briand concluded, "I distinctly wish to proclaim that the Republican party has done nothing to dishonor or humiliate Republican souls. The honor of the party remains above all these polemics." And the Senate by a large majority voted its confidence in the Government. As an earnest of its intended radical reform of the judicature, the Government, on March 18, decided that the liquidation judges must be debarred from all share in the awarding of the proceeds of property belonging to the religious congregations. Henceforth, only the official agent of each property shall be charged with the actual liquidation thereof.

**Bishop of Nancy Acquitted.**—On March 18 the court of Nancy, France, dismissed the suit brought against the Right Rev. Charles F. Turinaz, Bishop of Nancy, by the public school teachers' association. The judges, while

holding that parts of the pastoral letter signed by him were unjust, accepted the opinion of the public prosecutor that the action should have been instituted by the State or by individual teachers rather than by the public school teachers' association.

**Orleans Manifesto.**—The Duc d'Orléans, not hitherto popular in France, where his actions during the past sixteen years have provoked more blame than praise, has, to some extent, retrieved himself by the manifesto he published on the 19th inst. Addressing the French people, the heir to the throne exhorts his adherents to limit themselves to legal agitation. He distinctly condemns the line of action adopted by the monarchist group of the *Action Sociale* of Paris, led by M. Léon Daudet. He also disavows the Camelots du Roy, whose chief exploits so far have been the mutilating of statues and fistic encounters with the police. The consequence of this manifesto is that the *Gaulois*, edited by M. Arthur Meyer, now becomes the official organ of the French royalists. All the Republican newspapers, while congratulating the Duke, call him a loyal pretender.

**The Week in Germany.**—Mass meetings arranged by the Socialist party in protest against the details of the Reform bill in the Prussian franchise continued throughout the kingdom. In Kiel and Halle violence marked the demonstrations and the police and soldiers were called to quell disturbances. The efforts of the opponents of the measure were without effect, however, and on March 17 the Reform bill, as drawn by the General Commission to which the preparation of the act had been entrusted, was passed on its third reading in the Landtag by a vote of 238 to 168. The affirmative vote was made up of the German-Conservatives and the Centrists, all the other parties in the house opposing the bill.—During the discussion of foreign relations carried on in the Imperial Reichstag last week Graf Kanitz, leader of the Agrarian party, sharply criticized the recent commercial agreement approved between the Empire and the United States. He affirmed that the agreement contained no evidence whatever of a desire on the part of the United States to foster reciprocity, and that it had been accepted by Germany notwithstanding the strong opposition of chambers of commerce like those in Bochum and Düsseldorf.—The American Art Exhibit was opened with great ceremony in Berlin, the Crown Prince, representing his father, the Emperor, presiding. The exhibition contains works of art from seventeen States and the paintings are in great part loaned by the artists themselves. Of the 96 artists represented, 89 are still among the living. Critics note with regret the absence of what may be termed a distinctive American Art in the paintings and speak of the influence of the schools of Paris, Munich and Düsseldorf, notably of the Paris school, in all the work that is on exhibition.—The March celebration of the Socialists in Berlin, held yearly in com-

memoration of the bloody street fight in the capital on March 18, in the revolution of 1848, was a quiet affair, although there had been fear of an uprising due to the heated discussion of the electoral Reform Bill now being considered in Prussia.

**Croats and Slavs in Hungary.**—Great excitement followed a recent declaration of the leader of the peasants' party in the Croatian-Slavic Lantag. A despatch from Agram speaks of its widespread effect in political circles as manifesting a strong anti-Hungarian attitude. The Croatian leader openly made a bid for an alliance with the Slavs and protested that his followers will not recognize the Hungarian Crown. The incident, coming as it does, just as the struggle is on in preparation for the new elections in that kingdom, is evidence of conflict and opposition existing between the Magyars and the leaders of the recently annexed provinces.

**Dr. Carl Lueger's Funeral.**—The burial of the fearless Catholic leader, Dr. Lueger, whose death was chronicled last week, was the occasion of an imposing demonstration such as Vienna has not witnessed since the funeral rites of the Empress Elizabeth. The business of the city was suspended generally and half of the population thronged the streets through which the funeral cortège of the great Christian Socialist passed from the cathedral to the cemetery five miles distant. At the impressive church services in the cathedral, the vast congregation included the Emperor, Francis Joseph, the archdukes, archduchesses, the papal nuncio, and the members of the diplomatic corps.

**Mexican Centenary.**—The National Catholic Press Association of Mexico, under the presidency of Sr. Lic. Victoriano Agüeros, editor of the able Catholic daily, *El Tiempo*, have resolved to commemorate the centenary of the declaration of Mexican independence, September 16, 1910, with a solemn renewal throughout the republic of the consecration of Mexico to Our Lady of Guadalupe as patroness of the nation. The bishops and cathedral chapters have warmly approved of the project. New Spain was consecrated to Our Lady of Guadalupe on April 27, 1737. The basilica of Our Lady, which is the only church in Mexico that has not been despoiled, is three miles from the capital. It was erected on the site of an apparition of the Blessed Virgin to a Mexican Indian in 1531. In connection with the anniversary festivities, there will be held an exposition of all kinds of native handiwork.

**Italian Ministry Resigns.**—Premier Sonnino's cabinet, which was formed December 10, 1909, resigned March 21, without provoking a vote. Sonnino had refused to inaugurate an anti-clerical policy, thus estranging the Radicals, and advocated ship subsidies which were generally unpopular. Ex-Premier Giolitti has declined to form a new cabinet.



## QUESTIONS OF THE DAY

### Catholicism in Western Canada

The Rev. A. G. Morice, O.M.I., already widely and favorably known as the author of the "History of the Northern Interior of British Columbia," of a valuable historical dictionary of the French Canadian and French Halfbreed celebrities of the West, of several articles in "The Catholic Encyclopedia," and of many learned monographs on local western history and on the language of the western Dénés, among whom he was a zealous missionary for many years, has now given to the world the first complete "History of the Catholic Church in Western Canada from Lake Superior to the Pacific (1659-1895)" in two fine volumes (Musson Book Company, Toronto). It is the first book of its kind, containing much original matter drawn from unpublished manuscripts or first-hand sources of information.

Many books have been written on the history of the Canadian West, mostly by Protestants, several of whom have minimized, distorted, or even positively ignored Catholic influence. Moreover, the books hitherto written by Catholics were limited in their scope and occasionally inaccurate. It was high time, therefore, that a trained historian, with a passion for accuracy, a knack of unearthing valuable documents, long experience in mission fields, a vast store of collateral knowledge, a rare faculty of impartial judgment, and an absolute fearlessness, should grapple with the problem of making the true past live again in a country where the first governor of the Red River settlement was a staunch Catholic, where the first missionaries, churches and schools were Catholic, where Catholics saved the land from Indian massacres such as for so long a time made Minnesota tremble, where Catholics were the first to break the fetters of a commercial monopoly and to establish, later on, the first responsible government in Manitoba. All this Father Morice has set forth in the clearest, most convincing and graphic manner. That it was high time he should do so is evident from the fact that two of his most important witnesses of the Riel movement in 1869-70 are Fathers Lestanc and L. R. Giroux, who, in the ordinary course of nature, must be nearing their heavenly reward.

On the other hand, so outspoken a defence of Riel's government of the Red River could hardly have been effective at an earlier date. It has taken all these forty years to calm the seething fanaticism that branded Louis Riel as a rebel and his sympathizers as the worst enemies of Manitoba. Even now the Orange faction makes a martyr of Thomas Scott and calls Riel his murderer. But Father Morice proves by unimpeachable testimony that the Riel rule was a legitimate provisional government, recognized as such by Sir George Cartier at Ottawa; that, being the only publicly recognized government of the Red River, its head had the power of condemning hard-

ened criminals to death; that Thomas Scott was an incorrigible rebel against that government and that his outbreaks of violence threatened the stability of that government; that his execution was consequently quite regular, though regrettable and opposed by Father Lestanc, the Administrator of the Diocese of St. Boniface, and that after this execution the Provisional Government went on peacefully for nearly five months until the arrival of Colonel Wolseley. That brilliant soldier, now Viscount Wolseley, cuts a sorry figure in Father Morice's pages, where no less than seven quotations from him betray ignorance and prejudice that are truly astounding.

A striking feature of Father Morice's second volume is his altogether original version of the attempted Fenian raid into Manitoba in the autumn of 1871. This account is based, as to its most vital part, on records discovered by accident in Riel's house, then undergoing repairs. These records prove that the French halfbreeds, though repeatedly persecuted and even murdered by new settlers from Ontario, and especially that their leader, Louis Riel, for whose capture a large sum was offered, remained loyal to the British Crown and saved the Canadian West from annexation to the United States. As early as March 8, 1868, shortly after the acquisition of Alaska, the Legislature of Minnesota adopted a resolution protesting against the proposed transfer of the territory between Minnesota and Alaska to the Dominion of Canada, and urging that the President and the Congress of the United States represent to the Government of Great Britain that such action cannot be regarded with indifference by the people of the United States.

The Fenians, "who," writes Father Morice, "were but the tools of the American people of the North," felt that an invasion of Manitoba would be certainly successful if the French population, exasperated by triumphant Orangeism, joined the invaders. Only eighty soldiers remained at Fort Garry "to preserve the peace of half a continent," as Governor Archibald, of Winnipeg, put it. The French halfbreeds could easily muster eight hundred excellent horsemen, skilled in the use of arms. Two thousand workmen, many of whom had seen service in the Civil War, had finished their work on Minnesota railways and were spoiling for a fight with the hated Britishers. The Fenian leaders assured the Manitoba halfbreeds that they had already enlisted 3,560 men, had plenty of money, could declare the independence of all the Canadian West, and could soon "introduce into the country five men as against Canada's one."

The fate of the new province and of all western Canadian territories rested with Riel. But he could not show himself in public without danger of death from Orange bullets, until the Lieutenant-Governor of Manitoba vouched for his safety and himself reviewed some three or four hundred halfbreeds led by Riel who, with all his followers, threw in his lot with the defenders of Canada. Lieutenant-Governor Archibald afterwards

said before the Select Committee: "If the halfbreeds had taken a different course, I do not believe the province would now be in our possession." On hearing of this loyal stand taken by the French halfbreeds, the Fenians, who had already advanced several miles into Canadian territory and were planning a very serious attack, lost heart and retreated. A fuller account of this little-known but most important episode is to be found in Father Morice's articles in *La Nouvelle France* (Quebec, 1907-08), "Aux Sources de l'Histoire Manitobaine." The author ought to translate these articles into English and publish them separately.

LEWIS DRUMMOND, S.J.

(To be continued.)

### Italian Immigration

Signor G. Preziosi has an admirable article in *Rivista d'Italia* for February, in which he discusses at length certain phases of the Italian immigration problem in the United States and corrects many erroneous views of Doctor Luigi Vallari, who, after a short visit to this country, has delivered lectures in several Italian cities on the results of his observations during his hasty trip. Signor Preziosi has in his favor a long residence in this country and an intimate personal acquaintance with social and economical conditions both here and in his native land. His conclusion against Doctor Villari is that Italians better their lot by coming to the United States, and that the preponderance of adult males among the immigrants shows, as in the case of the Chinese and Japanese, a purpose to acquire a modest competence and return to their native land to enjoy it. Thus in 1901, women and children constituted only 29 per cent. of the whole Italian immigration; in 1905, only 26 per cent.

In no year in which statistics are available have married or marriageable women reached one-third of the annual immigration. In 1908, for every hundred Italian immigrants, there were 123 who left our shores. To the charge that Italian physicians in the United States are below mediocrity and that a few are ignorant and unprovided with a diploma, Signor Preziosi replies that our boards of medical examiners in the various States keep a watchful eye on quacks, charlatans, and fraudulent practitioners. Even in the matter of peonage in the South of which complaint has been made, he finds that the fault often lies with the employment agents who send to the plantations tailors, barbers and others who know nothing about farming, and these often try to decamp without reimbursing the planter for the railway tickets which he has furnished to them and their families.

"Our self-love is wounded," says Doctor Vallari, "when we see all our countrymen in dependent and humiliating positions, doing the hardest and most degrading work, such as Americans and less recent immigrants will not do." Signor Preziosi retorts that as 70 per cent. of Italian immigrants are farm hands and day laborers, they

are employed in America as they were in Italy, with the difference that the wages which they receive here in an hour are equal to the pay for a full day's work in some parts of Italy; and, moreover, that while in Italy they would have lived and died day laborers, of the thousands of Italians in the United States who are now merchants, storekeepers, or at least petty dealers, 99 per cent. have risen from the ranks of unskilled labor. They have used their mother wit and have seized opportunities which they never could have known in Italy.

Even the condition of the very poor in the cheap tenements of New York, which so grievously afflicts the doctor, finds in the reviewer a ready answer. "Whoever has gone about in Calabria, the Basilicata and the interior of Sicily knows that it is not unusual to find a family of human beings living together with cattle and swine, and it is not rare to find caves in the earth used as human habitations. What wonder if in America six persons sleep in the same room when in Italy men and beasts slept in the same stall? What wonder is it that in America they fill the bathtubs with earth and start a garden if in Italy they did not undress for whole weeks at a stretch, used water only for face and hands, and, especially in the southern provinces, considered a bath something improper? Those men have learned to wear shoes, starched goods and gloves; their chief food is no longer black bread; they may even glory in a small bank account."

They become naturalized citizens and take an active interest in public affairs; without the ballot their number and strength would amount to nothing; their language would not be taught in the public schools and in the city college. "'The natural and instinctive affection of these poor laborers for Italy, for their native land, for their king,' will not be destroyed by American citizenship. When they return to Italy, do not ask them whence they come or whether they have acquired another citizenship. If by birth and origin they are, say from Udine, they return *Udinesi* and Italian citizens." Their sojourn in America should not affect their standing after their return to Italy.

### St. Marcellus, Pontifex Maximus, 310-1910

#### II.

After his return from exile Marcellus set himself systematically to reorganize the internal administration of the Church. He made a redistribution of the Titles, assigning to each parochial church of the city its titular or cardinal priest. He appointed two deacons for the administration of the property of the Church and the care of the poor, the sick and the aged; he selected and consecrated bishops for the various dioceses, caring also for the eastern churches still suffering from the cruelty of Galerius. All this was accomplished with extraordinary wisdom and success, and his ministry was practically unfettered.

Maxentius' next move showed that he was becoming



well aware of the increasing power of the Christian body, for he made two propositions to Marcellus. the latter was asked to declare explicitly that he was not at present and had never been the Pontifex of the Christians; and secondly, that he, Marcellus, should personally offer incense to the pagan deities. The emperor was instigated to make these diabolical propositions by the perfidious lapsed Christians. In how many ways these men resemble the arch-enemies within the Church to-day!

The despot of Rome was withstood again by the Head of the Christian Church, and foiled in his attempt to humiliate him before the world and in the eyes of his own people. Then went forth the imperial edict—that the Shepherd of the Christian flock, the real Pontifex Maximus of the universal church, should be thrust into the *catabulus*, or public stables, to tend the beasts of burden, the horses, mules, oxen and buffaloes—and there St. Marcellus was incarcerated on the spot off the Via Lata, near the present Piazza Colonna.

The old cry had been: "The Christians to the lions"—now it was to thrust the chief of them all into the midst of the animals in the filthy common stable. Though the outward condition of the saint was changed, the spirit within was the same. From his noisome surroundings and irksome tasks, he kept in touch with the faithful and was their ruler and guide as before. Though a caretaker of brute beasts, it is the same sovereign pontiff who had lived through the persecution of Diocletian, had stood unmoved before the threats of Maxentius, who still continued to rule his people by means of his priests. Maxentius ignored all this, taking his satisfaction in his apparent humiliation.

The Christians could not endure such ignominious treatment of their Father, and soon succeeded in rescuing him by night and conducting him to the palace near by in the same street, belonging to the noble Roman matron Lucina. It was nearly opposite where St. Paul had been imprisoned. The saint would not even allow himself a well-earned rest, but at once set himself to work. The principal salon in the palace was dedicated as a church, and there the saint offered the Holy Sacrifice of the Mass, and preached to his people.

This church was the first opened and dedicated publicly for divine worship after the Great Persecution, for until that time the Christians had worshipped either in the catacombs or in private oratories, and the latter had all been destroyed, so that we may hold for certain that on this spot where the church of St. Marcellus now stands, is the only place in Rome where the Sacrifice of the Mass has never been omitted. This period of comparative peace was soon broken in upon by Maxentius, who promptly ordered all the cattle from the public stables to be driven into the palace of Lucina, into the same room which had already been converted into a chapel.

There in a short time, in January, 310, death came to St. Marcellus as a merciful release, for he was exhausted by unceasing physical toil under most unhealthy

conditions, worn out, too, by his own vigils and unceasing work for his own people under such distressing conditions. But he did not die in vain, for with his death, that of the thirty-first pope from St. Peter, came the close of those bloody persecutions of the Christians, not only in Rome, but in the rest of Italy and in some of the provinces. In others, some blood was shed for some years to come, but the end was in sight. In Nicomedia, Galerius lay dying, smitten with a fearful malady, and in the very same place where in 303 he had instigated Diocletian to publish his decree for the extirpation of all Christians from the face of the earth, there in 311, the same Galerius, after eight years of unspeakable horrors committed, issued an edict putting a stop, legally, to all persecutions. Therefore, in 311, Christianity obtained its complete triumph.

The body of St. Marcellus was carried by his faithful followers to the cemetery of Priscilla not far from the burial place of his predecessors, St. Marcellinus. In the ninth century the precious relics were placed in a basalt urn where they now repose beneath the high altars of "San Marcello al Corso," on the same spot where the saint himself offered the Holy Sacrifice in the chapel which he had dedicated in the house of Lucina, and where later he breathed his last among the beasts of burden.

To sum up: St. Marcellus lived to see the cessation of the last persecution of the Christians which had been set on foot to accomplish their complete destruction. He was the last of the popes to give his life for the Faith. He was the one who began in Rome the open and solemn worship of the Holy Eucharist, which has never been interrupted since his day.

St. Marcellus was the first champion of the liberty and independence of the Church which were menaced by the civil arm instigated by unworthy and rebellious Christians.

St. Marcellus asserted publicly and explicitly the universal supremacy of the Chair of St. Peter. He was also the restorer and organizer of ecclesiastical administration, the fruits of which work have come down to our day.

In the face of this record of an extraordinary life, it certainly behooves all Christians to do honor to this great saint, especially in this sixteenth hundred anniversary of his death—for the sacrifice of his life marked the end of the era of persecutions and the inauguration of the triumph of the Cross.

In less than two years the Emperor Maxentius was celebrating with great pomp the sixth anniversary of his reign. Vain and lighthearted he gave little thought to the army of Constantine so inferior in numbers to his own, which was approaching Rome. Probably trusting with a fatal blindness to his own good fortune thus far, he went on amusing himself with games and sport at the Circus Maximus, but at last was urged on by his subjects to go out to meet Constantine. He had a superstitious horror of going beyond the walls of Rome, but

he consulted the Sibylline books and the augurs, and trusting himself to his hitherto invincible Pretorian guard, he went outside the gates with a serene confidence of returning to Rome that evening as victor.

This victory might have brought back the days of Nero to Rome and the world, but God willed otherwise. On the Milvian Bridge the forces of the Christian Constantine triumphed completely and put to rout the emperor and his pagan subjects. In their utter rout, crowds of them were driven into the Tiber and drowned, Maxentius among the rest.

J. G. ROBINS.

Rome, February, 1910.

### Religious Science

The first number (January-February, 1910) of the new French Jesuit review, *Recherches de Science Religieuse*, has already been mentioned and its first article reviewed in AMERICA (Vol. II, p. 538), but its importance calls for a detailed statement of its contents. The title itself, "Religious Science Researches," is an indirect and welcome protest against the now prevalent tendency to restrict the word "science" to the knowledge of natural phenomena. Religious science is in a very true sense the greatest of all sciences, the only one that carries with it everlasting conclusions of incalculable practical import.

The first article of this new review, "La foi au Seigneur Jésus dans l'Eglise naissante," is by Father Jules Lebreton, who, while proving by an exhaustive comparison of Scripture texts in the original languages the nascent Church's belief in the divinity of Christ, puts into the statement of his proofs so much light and warmth that the reader thinks less of pitying the Modernist error than of rejoicing in the possession of the splendid truth. In "Qoran et Tradition—Comment fut composé la vie de Mahomet," Father Henri Lammens, writing from Cairo, examines into the pretension of modern Islamists that the "hadit" or Moslem Tradition throws much light on the personality and biography of Mahomet. The writer proves, on the contrary, with a wealth of quotations and learned foot-notes, that the vast library of Arabic books on the doings of Mahomet, a library greater in extent than any similar occidental collection, is based solely on the Koran and that the so-called Tradition is one of the greatest historical frauds in the annals of literature. However, since that Tradition has been the main factor in perpetuating the Islamic fable, it is worth delving into in the hope that it may ultimately furnish some meagre data that may help to clear up the as yet impenetrable mystery shrouding the life of Mahomet.

Zacharias, XII, 10, is the subject of a suggestive exegesis by Father Albert Condamin, of Hastings, England. He shows, by collating Hebrew and Greek texts, that the most probable interpretation of this difficult

passage is that of M. van Hoonacker, who punctuates the verse thus: "They shall look upon me. Whom they have pierced, they shall mourn for him." The insuperable difficulty of supposing that Iahvé (the Jewish Jehovah) should be pierced and should die is thus removed. Father Condamin points out that the learned Louvain professor does not seem to have been aware that his punctuation was first suggested by St. Cyril of Alexandria in his commentary on the Prophet Zacharias, where he considers this interpretation as traditional among the Greeks. Ten texts from Isaias show that Zacharias borrowed from the earlier prophet and this leads to the conclusion that he "whom they have pierced" is most probably none other than the Servant of Iahvé, whose passion is so graphically foretold in the fifty-third chapter of Isaias.

Father Alfred Durand compares the epithet "first-born" applied six times in the New Testament to Christ with the use of the same expression in several texts of the Old Testament and with the use of a similar word by Philo and concludes that in all the passages of the New Testament where "first-born" occurs, it means an absolute attribute expressing Christ's universal and sovereign primacy.

Father Joseph Huby discusses the words St. Mark added to the recital of Christ's temptation as given by St. Matthew and St. Luke. These words (Mark I, 13) "and he was with beasts" are supposed by some commentators to be an allusion to II Mac. V, 27, where Judas Machabeus is said to have lived amongst wild beasts; but the similarity of the situation disappears when one reflects that Christ was alone with beasts in the desert, whereas the mere perusal of the entire twenty-seventh verse of the fifth chapter of the second book of Machabees shows that Judas Machabeus "lived among wild beasts in the mountains with his company, and they continued feeding on herbs, that they might not be partakers of the pollution."

"Notes d'Epigraphie Chrétienne," by Father Jalabert, mentions several cases in which lapidary inscriptions discovered in Africa and Greek-speaking countries contain extracts from the Bible. The testimony of these inscriptions in imperishable stone may be more valuable than that of the oldest known manuscripts, exposed to alteration through long centuries of transmission. Exegetes know that the text of Luke II, 14, is uncertain. The manuscripts give two readings: "to men of good will" and "good will to men." Critics generally decide in favor of the former reading, which is supported by all the best manuscripts, while the other is to be found only in second-rate sources. The latter is the more favorite reading in the East, the former in the West. In 1899-1900, and again in 1904-1905, an American archeological expedition discovered in Syria two inscriptions containing this text with the Oriental reading "εὐδοκία," "good will to men." It is therefore certain that at the time these texts were engraved (fourth or



fifth century) the 14th verse of the second chapter of St. Luke was commonly read in Syria as follows: "Glory to God in the highest and on earth peace, good will to men," the "and" between "peace" and "good will" being omitted.

C. C. Martindale contributes a short paper suggesting a natural explanation of a miracle attributed to Apollonius of Tyana by that most unreliable of biographers, Philostratus. X. Le Bachelet critically examines what Cardinal Bellarmine said of the Bible of Sixtus V in 1591. He first states the objection drawn from the discrepancy between two documents written by Bellarmine, the Preface to the Sixto-Clementine Bible of 1592 and a passage from his Autobiography (1613), both reproduced in parallel columns, and then he proceeds to quote an extract from an unpublished autograph MS., which he himself discovered and which is the original text of the "Votum" written by Bellarmine under Gregory XIV in 1591, one year before his Preface and twenty-two years before his Autobiography. This extract proves, first, that Bellarmine really spoke in 1591 as he said in his Autobiography that he did; and secondly, that one year only after the death of Sixtus V, in the presence of Gregory XIV, of cardinals and consultants who had been in Rome during the last months of Sixtus V's pontificate, Bellarmine proposed that there be inserted in the corrected Bible of that Pontiff the statement afterwards appearing in the Preface, that Sixtus V, having noticed imperfections in his work, had determined upon a revised edition.

Father Frédéric Bouvier devotes eighteen pages to a "Bulletin d'Histoire Comparée des Religions," in which he reviews various methods of conducting researches into the history of religions. He dwells especially on the *a priori* methods of M. Loisy, M. S. Reinach, Mr. L. R. Farnell, M. G. Foucart, M. Victor Henry, MM. H. Hubert and M. Mauss and pits them one against another, exposing with quiet humor their contradictions, their baseless hypotheses, their pretence of impartiality while they are all the time postulating the first principles of blind rationalism. He concludes with an eloquent example of the only way in which these researches should be conducted, the experimental way, that is to say, observation of living exponents of strange religions, as exemplified in the first hand descriptions of the religious views of the natives of New Pomerania or Neupommern, in the Bismarck Archipelago. These descriptions, based upon observations made in the best possible conditions by Catholic missionaries who study patiently on the spot conditions of religious evolution that are impenetrable to the superficial and hasty observer, are full of interesting and well ascertained facts, many of which point to a belief in a Supreme Being. None of these missionaries yields to the temptation of building upon these particular religious data synthetic systems as vast as the universe, but content themselves with statements that tell their own story.

## How Ferrer was Tried

### II.

In order to give a consecutive and detailed account of the trial of Ferrer, I obtained the judgment and proceedings, "Juicio Ordinario seguido ante los Tribunales Militares en la Plaza de Barcelona contra Francisco Ferrer y Guardia." The conservative ministry by Señor Antonio Maura y Montaner, the premier, upon the assembling of the Cortes or parliament, gave orders to publish the entire testimony and proceedings of the trial of Ferrer *in extenso*, but the Liberal party which immediately succeeded under Señor Francisco Moret y Prendergast, refused to do so, and hence the *Juicio Ordinario* or judgment-roll giving accurate references to each page of the testimony, the findings of the court and the sentence, is all that was ever published. Yet even General Luque y Ferrer, the late Liberal Minister of War, was obliged to say: "The case of Ferrer is no more than an episode of that repression which we consider a political mistake; but legally and judicially Ferrer was well tried. The guilt of Ferrer was absolutely demonstrated, not as a propagandist of ideas, but as a director of sedition."

At the trial two features are especially noticeable: one was that no member of the clergy or religious orders, or any one connected with religious institutions was called as a witness, and the only one against whom Ferrer and his counsel raised any positive objections was Dominguez, an occasional correspondent of *El Siglo Futuro*, a Catholic newspaper, who testified to the progress of the riots; and the other was the fact that no testimony was received concerning *La Escuela Moderna* or its teachings, or the activity of Ferrer in promoting it. But for the mention of it in the documentary evidence, it would not have come in the trial at all.

The majority of the witnesses who testified against Ferrer were practically of his side; they were Republicans, Liberals, revolutionists, labor leaders and Anarchists, and it was their testimony which demonstrated the activity and participation of Ferrer in the riots of July last. About seventy witnesses in all were examined, and of these, fifteen gave precise testimony as to the doings of Ferrer during the period of the riots. The remainder were persons who testified to various documents, the progress of the riots, hand-writing experts and others, who made up the various collateral proof necessary to present the whole case.

In the matter of the revolutionary type-written circulars which were found in Ferrer's residence, the experts testified that certain corrections therein were in the handwriting of Ferrer, and they also identified other letters and documents as his writing. In a letter to Don Odon de Buen, Ferrer writes: "I pray you, do not use my name, because I have to remain in obscurity, nevertheless—and will tell you about it the first chance I get—I am always ready to help in the coming of the republic,"

and in another to him he says: "I am disgusted with politics; my rooted conviction is that with Rationalist teaching and Socialist education I get further, much further indeed, than with electoral contests." In a letter to Dr. Gariga of Buenos Aires, he repeated over and over again that the most intense and assuredly revolutionary work would be education in the form set up by him.

The prosecution adduced proof which followed Ferrer's acts throughout the riots, until the troops began to subdue the rioters, when Ferrer disappeared from the city—covering three days in all. On Monday, July 26, the day when the rioters began to clash with the police, Ferrer was seen by the witnesses, Angel Fernandez Bermejo, Claudio Sanchez and Manuel Cabro, among certain riotous groups in formation in the Plaza de Antonio Lopez, at about six o'clock in the afternoon. Shortly afterwards a detachment of cavalry dispersed these rioters and Ferrer thereupon went towards the Puerta de la Paz, where he was again engaged in forming another group, and on the police coming towards them, left them and continued on down the Rambla where the witnesses lost sight of him. The proprietor of the Hotel Internacional, on the Rambla, testified that Ferrer dined there but did not know whether he stayed all night. Francisco Domenech, a barber from Masnou (just outside Barcelona) and a partisan of Ferrer, testified that he met him at the Hotel Internacional at half-past nine that night, that from there they went together to the editorial office of *El Progreso* to "see how the comrades were getting on," and then to Café Aribau where he and Ferrer met Calderon, Ponte, Tuban and Señor Litran and his wife. Then they went back to *El Progreso*, saying that he did not want Iglesias (the editor) and the others to sign a protest to the government against the war in Melilla, "because the revolution will be here, and the signers will be marching at the front of the populace." On the way back they went down the Calle de la Princesa where two men met them; to one of them named Moreno Ferrer said that the *Solidaridad Obrera* should take sides with the rioters, for "they were already compromised," and Moreno added, "if they don't, we will treat them like traitors are treated in Russia," with Ferrer's approval.

That same evening, July 26, after the rioting of the day, Lorenzo Ardid, who was a semi-Anarchist and close companion of Ferrer prior to the riots, was taking his coffee in the *Casa del Pueblo* (the successor to *La Escuela Moderna*), when Ferrer entered and after salutations said, "what do you think of the events of to-day?" Ardid answered, "that is over, but it is a kind of protest that ought to go no further." Then Ferrer turned on him sharply: "Don't you believe that this will go no further!" Ardid then commenced to answer him sharply, Ferrer grew heated, and Ardid turned his shoulder and said, "you are taking the wrong road." In the *careo* (or confrontation of witnesses) Ferrer admitted that he visited the *Casa del Pueblo* and talked with Ardid, but denied the specific language testified to by Ardid.

On July 27, the day of the burning of so many churches, schools and convents, Ferrer left his suburban villa, "Mas Germinal," quite early, came to Masnou and then took breakfast with Francisco Domenech in a café at Badalona and proceeded into Barcelona. During the day, Claudio Sanchez and Miguel Calvo saw a man dressed in a blue suit and a straw hat, with the front brim drawn down, in Barcelona, haranguing a group of rioters. Sanchez went up to him and said, pointing to the proclamation on the wall, "can't you read that?" and dispersed them. Both of these afterwards identified Ferrer in the *rueda*, as the man, on three different times when they were examined. Francisco de Paula Colledorms testified that between 7:30 and 8:30 that same evening, he saw a group of rioters on the Rambla in front of the Lyceum, led by a man whom he had closely noticed, and as soon as he afterwards saw the photograph of Francisco Ferrer, he recognized him. On the examination he was able to at once identify Ferrer in the *rueda*. He heard Ferrer tell the rioters to march on from there by way of Calle del Hospital. Ferrer was dressed in a blue suit and a straw hat, he said.

On the 28th, the second great day of the riots and pillage, Ferrer was exceedingly active, according to the witnesses. In the morning he came to the barber-shop of Domenech and told him to go and get the President of the Republican Committee, Juan Ventura Puig, alias Llach, and see if he could do something. Puig came and Ferrer proposed to him to go to the city hall and proclaim the Republic, but Puig refused, saying that he would not compromise himself. Puig as a witness, went even further and declared that once before in a café in Calle de Porto Rico, when he objected to doing such things, saying that the people must be behind him in such a movement, Ferrer insisted that "he ought to begin by stirring up the people so that lots of them would go out and burn churches and convents." Puig then said that he did not understand how the republic would come by that means, but Ferrer cut him short with, "The republic doesn't matter, the question is, there will be a revolution," and a little later, "Very well, we will have to destroy everything."

Esteban Puigmollens testified that later in the day he saw Ferrer haranguing a group of rioters, and Salvador Millet said that a group entered the mayor's office at Masnou and commenced addresses to the populace in the name of Ferrer. On this same day, the witness Francisco Valvet says that at half-past twelve at the club house of the *Fraternidad Republicana* at Premiá (near the outskirts of Barcelona) two persons presented themselves, one of whom was Puig, and the other a man in a light suit and straw hat, who later on said, "I am Ferrer Guardia," and then he sent for the Mayor, Domingo Casas Llibre, who came there accompanied by the witnesses, Antonio Mustarés and Jose Alvarez Espinosa. When they arrived, he announced to them that he was Ferrer, and turning to the Mayor said, "I come to tell



you that you must proclaim the republic in Premiá." The Mayor replied, "Señor, I won't take those orders." Then Ferrer said, "Why not, when the republic is proclaimed in Barcelona, Madrid, Valencia and other cities?" The witnesses to these facts were not only the persons named, but also Jaime Comas, Pedro Cesa, Lorenzo Arnau and Jamie Calvé. There were three *careos* (confrontations) between Ferrer and the witnesses Puig, Ardid and Casas, the mayor, and in each of them Ferrer had to admit that he met them and had conversations at the time mentioned, although he denied the rest.

In addition to this, there was the testimony of Jose Canés and Pedro Pagés that certain bicyclists and workmen stopped carriages and people on the shore road on the 27th, and obliged them to go back, saying they did so under orders from Ferrer, and of Puigdemón who was present on the 28th at the Mayor's office in Masnou, while there violent addresses being made to the people, and one of the orators explained that he had just come from Ferrer and that Ferrer could not assist at the speech-making. A carpenter, Rosendo Gudas, testified that on July 27th, he was fixing a door in Ferrer's house, and Ferrer stopped in passing and said to him, "Now, what does Tiana (a nick-name for the village) think? It's about time now to burn down everything." Colonel Alvarez and Captain Ramon Puig, both of the Santiago Dragoons, testify that on July 28, they had a skirmish with the rioters behind the overturned street-cars at the Ronda de San Pablo, and captured several who were armed with new revolvers, which they said were given to them by a leader, whose name they did not know, but who was dressed in a blue suit and straw hat. A multitude of other pieces of circumstantial evidence, pointing to Ferrer's presence and activity during those days in different parts of the city, were adduced, but the recital is too long to be given here.

Francesco Domenech, the Masnou barber, also testified that on the morning of July 29th, he shaved Ferrer completely, taking off his beard. Bruno Humbert said that on that afternoon he found Ferrer's villa, "Mas Germinal," locked and bolted. Among others who testified to Ferrer's activity preceding the riots were Manuel Jiménez Moya, a newspaper man of radical opinions like Ferrer's, Marciso Verdager, Baldomero Bonet, himself prosecuted for arson, Modesto Lara, and Alfredo Garcia Magallon, all of whom had come in contact with the accused, and they further pointed out that several things had been done by the rioters in the way in which Ferrer had advised his adherents to do.

Against this mass of testimony Ferrer offered no witnesses, except one to the effect that he did not belong to the school of militant anarchy. No attempt was made to prove what Ferrer did from the 26th to the 29th of July, or to give his version of what his acts were during those fateful days. He did not even undertake to prove that he never wore a blue suit and a straw hat. In fact, he was wearing them when he had the interviews with Ardid

and Puig. His counsel, Captain Galcerán, wanted the trial suspended, however, until he could get declarations from abroad, in France, Italy and Belgium, from eminent philosophers and thinkers like Reclus, Kropotkin, Duchemin, Fabbri and others, that "the ideas of Ferrer are opposed to every kind of act of violence," and that these declarations would prove him incapable of participation in the events of July. The court properly rebuked Captain Galcerán, that such line of defense was not proper and that Ferrer was being tried for his acts and their consequences, not for his ideas. The rebuke of Captain Galcerán was magnified afterwards into a report that he had been shot for his too active defense of Ferrer; afterwards this report was toned down to a mere court martial. As a matter of fact, nothing occurred.

The sentence of the court on October 9, 1909, was that Ferrer was guilty of rebellion and treason, under Article 237 of the Code of Military Justice, in being one of the authors, chiefs and participants in said rebellion, and under aggravating circumstances. Under Article 238, the law fixed the penalty therefor as death, with the alternative, in case of clemency, of perpetual solitary confinement. The sentence was confirmed October 10, and sent on to the Ministry, which refused to interfere, after going over the facts involved in the case. Numerous applications, I am told, were made by telegraph to the King for clemency or pardon, in behalf of Ferrer; but I am also told that they were based upon the supposition that he had been tried hastily, and without any knowledge of the facts brought out on the trial.

ANDREW J. SHIPMAN.

(To be continued.)

## IN LANDS AFAR

### NOTES ABOUT HOLLAND.

On March 4th last, the fifty-seventh anniversary occurred of the reestablishment of the hierarchy in the eleven Northern Provinces of the Low Countries, officially known as the Kingdom of the Netherlands, but commonly designated by the name of Holland. Geographically the kingdom covers less than half the territory of Ireland, and is, therefore, not much larger than many single counties in our Western States. Its population reaches close to six millions, about one-third of whom are Catholics.

The hierarchy of Holland numbers one metropolitan and four suffragan sees, viz., Utrecht, Haarlem, Bois-le-duc, Breda and Ruhrmund, the three last named comprising the provinces of North-Brabant and Limburg, whose population, like their Flemish neighbors, is almost exclusively Catholic.

The Archdiocese of Utrecht is the historical see of Holland, having been first occupied in 696, by St. Willibrord, Apostle of Holland, and, after him for a time by St. Boniface. All through the Middle Ages Utrecht re-

mained the only see of the North until the reign of Philip the Second, King of Spain and Count of Holland, by whose efforts the other bishoprics were erected. When, however, Protestantism became dominant in those parts of the Low Countries, the bishops were driven out and their bishoprics forcibly suppressed. Ever since, up to March, 1853, the Catholics of Holland were ruled by vicars apostolic.

From the latter year, therefore, officially dates their freedom of worship and religious independence of government interference. To what extent they have profited by and taken advantage of it a mere glance through their latest year-book will show conclusively. What impresses the reader most is the multiform display of push and activity on the part of a people whose temperament we of this country have somehow been led to look upon as the very extreme of phlegmatic, whereas, so far as religion and good citizenship is concerned, they should correctly be ranked among the Church's most strenuous children. "Organize" evidently is the Dutch Catholic motto, and how completely it has been accomplished the pages of the year-book tell.

Politically, the whole country is covered with a splendid system of Catholic election clubs, extending itself into every city, town and hamlet and through provincial committees in full touch with a Central Bureau as supreme executive. As a result at every election for municipal, provincial or national offices Catholics cast their votes for candidates of their own selection, and have so far succeeded in returning seventeen of their co-religionists for the First and twenty-six for the Second Chamber of the National Legislature. In addition, through a national *Katholieke Volks Bond* (Catholic People's Union), Catholics act collectively in regard to all the burning questions of the day, striving in particular through this *Bond* to safeguard the Catholic working classes against the poisonous influence of the Socialistic propaganda.

Apparently they have succeeded in organizing everybody and everything from a Catholic standpoint, and, in turning the pages of the year-book one would almost fancy the Middle Ages had returned again with their complex variety of Catholic Guilds. Catholic trades in every branch, mechanics of every description have each their own Catholic unions; there are societies for Catholic farmers and societies for Catholic farm and day laborers. Catholic commercial travelers, Catholic clerks in stores and offices, Catholic architects and contractors, Catholic manufacturers and employers of labor of all kinds are each represented in the long lists of denominational organizations.

Worthy of special note are the Catholic Military clubs, in every garrison town of the country, whose object is to provide pastimes and promote social intercourse among Catholic soldiers and to keep them in line for prompt and regular discharge of their religious duties. Charitable organizations are to be found in large numbers in all the

principal cities and towns. The St. Vincent de Paul Society is spread out over the whole land, being made up of three hundred and twenty-two conferences and allied Charities, all of which are affiliated with a national committee in The Hague. This national committee counts among its membership some of the most illustrious representatives of the Dutch Catholic laity.

Extraordinarily well supplied also is this small country with missionary colleges. Each of the five dioceses maintains both a seminary and a theological college of its own for the education of priests. Vocations to religious life among both sexes must be abundant in Holland since after fully supplying the home parishes more than twelve hundred priests, sisters and lay-brothers are spared for missionary work abroad. Dutch missionaries are laboring in every clime, including not only their own colonies in the East and West Indies but also Porto Rico and the Philippine Islands. In the former the Dutch Dominicans have charge of three large parishes with several chapels of ease; in the latter the Dutch Fathers of the Sacred Heart have fifteen of their members laboring in the province of Surigao. It is scarcely necessary to state that the parochial school system in Holland is highly developed, there being hardly any parishes without a Catholic primary school. Since what may be called its Catholic emancipation Holland has doubled the number of its parishes, trebled its clergy, and spent \$240,000,000 on the building of churches. In 1890 it had 2,310 priests and over a thousand organized parishes.

But the most signal proof of religious earnestness and intellectual activity among Dutch Catholics is found in the statistics of the Catholic press. One almost feels tempted to doubt one's visual power while reading the returns on this vital subject of our times. Nevertheless, you find it stated that these less than two million Catholics support *fifteen Catholic daily papers*, some of which in size, make-up and general information equal the leading secular journals of to-day. To these must be added thirty-one papers, published either twice or three times a week; seventy-six papers published once a week, and fifty-two monthly and quarterly publications, the last named ranging from the humble but effective annals to the more select reviews and magazines devoted to theological, scientific and literary subjects. Catholic editors and journalists, Catholic publishers and booksellers each have their separate societies for the purpose of working in unison for the common good of the Catholic press.

From the foregoing it would seem that Catholicism in Protestant Holland is very much alive, and that Dutch Catholics are entitled to be ranked among the Church's most strenuous children of all lands. The Church in Holland is indeed blessed with an energetic and harmonious episcopate, a well-trained and hard-working clergy, a zealous and responsive laity. Together they present a united front to the enemy, and are advancing toward their high purpose in a phalanx more glorious and irresistible than those of Macedon of old.

V. S.



## CORRESPONDENCE

## The Efficient Cause of the Trouble in France

HÔTEL MEURICE, PARIS,

MARCH 5, 1910.

Perhaps this is the efficient cause of the trouble in France:

"The edict of Louis XIV on the declaration made by the clergy of France of their sentiments regarding ecclesiastical authority, an edict published in the month of March, 1682, and registered in Parliament on the 23d of the same month and year, is declared to be the general law of our Empire.

"We command and order that the present decree, sealed with the seals of the State, and inserted in the Bulletin of Laws, should be addressed to the courts, to the tribunals, to all the administrative authorities, to all the archbishops and bishops of our Empire, to the Grand Master, and to the academies of our imperial university and to the directors of seminaries and of other theological schools, in order that this decree should be inscribed in their registers, to be observed and to be caused to be observed, and our supreme judge, the Minister of Justice is charged with the enforcement of the publication of this decree.

"Given in our palace of the Tuileries, February 25, 1810. Napoleon."

This decree was published while Pius VII was in jail at Savona, about the time that the gallant Tyrolean patriot, Hofer, was murdered in Mantua; Josephine divorced by an incompetent tribunal of cowardly theologians, and Maria Louisa given to the French despot by a weak Catholic emperor of Austria with the sanction of a few unprincipled bishops and canonists.

Here is the genealogy of the present status of France: Napoleon, the Corsican despot, endorses the Act of Louis XIV, the Bourbon despot, to enslave the Church. Indeed, in many respects this monarch and his court bishops were as great enemies of the Church as the Corsican was. Louis' court bishops, with Bossuet at their head, enslaved the Church in the seventeenth century, when even a Vicar General was condemned to death by the Parliament of Toulouse for appealing to the Pope from the decree of the secular court. De Maistre tells the story. Schism *de facto* for a time existed in France during the dispute between Louis and the Pope, Innocent XI. The bishops, led by Bossuet, were ready and willing to found a Gallican Church after the model of Henry VIII's beautiful creation in England, but the prudence of the Pope and the timidity of the King saved the situation.

"The State, it is I," said Louis XIV. "I accept and endorse," said the Corsican, and to prove that he meant what he said he robbed the Pope, locked him up in jail and put his heel on the bishops' necks. If Providence had not used a great, schismatic power, Russia, and a great Protestant power, England, to crush the despot, he might have become "*pontifex maximus*" himself.

Now, where did those two despots of France get their idea that the State was supreme in religion as well as in politics, that the State, in fact, is God? Evidently from Nero and the other pagan emperors who imagined themselves divine, insisted upon incense being offered to

their statues, and on putting the Christians to death on the charge of high treason for maintaining that the emperor's jurisdiction was limited by the power of conscience and religion. To assert that there was an infinite and omnipotent God above the emperor was high treason, and those who asserted it paid the penalty by loss of life. Louis may have believed in God. If so, why did he say: "The State, it is I?" Why deny the popes' jurisdiction over the Church? And if Bossuet and his companions had a living faith and were not blinded by the glamor of the court or the love of honors, would they have favored a schism in the Church of Christ? The Corsican, of course, had no religion but the gratification of his ambition. Nothing that he did surprises us.

From Nero to Louis XIV and Napoleon to Waldeck Rousseau, Combes and Briand, the jump is easy. It is a descent from giants to pygmies. But it is the same race and the same breed. The efficient cause of the persecution of the Church in France is clearly atheistic Cæsarism. Will it conquer? How fared it with Nero? Where are all the Bourbons, and where is the Napoleonic dynasty? Waldeck Rousseau is dead and judged; Clemenceau and Combes have been kicked out of office, and Briand and his associates are trimming their sails. The new spring is blooming all over France. I have read popular novels in which the Christian religion is called effete, worn out. I beg your pardon. This is not true of the Catholic Christian religion. A man or a nation may lose it, but it is always a renovator. It is eternal. When the storm is over it raises its head again and the very ruins and rubbish only fertilize the soil for a larger and better crop. It is rising into power again amid the atheism and impurity of Paris. Visit the beautiful church of St. Clothilde as I did yesterday morning and see the crowds at the sermon; visit St. Sulpice or St. Roch or the Madeleine. I cannot visit them all. But what I see indicates a revival, zealous priests and genuine Catholics.

Yesterday, M. Gardey, the curé of St. Clothilde's, who is also a Vicar General of Paris and one of my old esteemed classmates, gave me a breakfast at which I met the Count of Chambrun, a Catholic deputy of the corps législatif, a name well known in America. Some of the Parisian clergy were present and we talked of the religious situation in France and in America.

I pointed out to them that we have a written constitution, not only in the United States, but in each separate State, guaranteeing the right of property which cannot be taken without compensation by the State. And then we have freedom of worship and freedom of education guaranteed by these written constitutions. I showed them that even so-called despotic Russia has these three constitutional rights guaranteed. A mere majority vote cannot take them away. The canceling of any one of these rights cannot be done in a fit of temper or by an accidental majority, or even by a great majority.

Now in France or in Italy there is no such guarantee as we have in our republic. For them the State is legally God, and a majority, often the result of a fit of passion, is God, or rather the devil, who robs and persecutes the good and tries to damn the souls even of children. Until France and Italy draw a sacred circle—as Richelieu does around Julie in the play—around the right of property, freedom of worship and freedom of education, the statesmen of France and Italy will continue to act like semi-manics and mountebanks. Assent followed the American views.

OLD ST. SULPICE.

### Presidential Election in Brazil

For the first time in the history of Brazil the religious question played a part in the elections for President. Until now the Brazilian Presidents maintained religious liberty in a very royal manner. Rodrigues, Flores and Alfonso were even suspected of "clericalism." The writer of these lines has himself heard Alfonso, in an address to the students of St. Catharine's College, boast of his having been educated in a religious institution, namely, in the college of the Lazarists of Caracao. Neither of the two candidates actually in competition for the presidency could be looked upon as "clerical."

Marshal Hermes is a well-known Freemason. At the last election for the headmaster of the Brazilian Lodges he received some votes. The Freemason press loudly praises him as the incarnation of its tendencies. This affirmation was made in a circular addressed by the Brazilian Freemasonry to its adepts and published in the *Jornal do Commercio* at Rio, January 21, 1910. On March 1, Marshal Hermes da Fonseca was elected President. Let us hope that in his future government he will avail himself of the sage counsel of the defeated candidate.

Ruy Barbosa, candidate of the Civilists, is well disposed towards the Church. The first reason for this can be found in the fact of his being a man of the highest intelligence. His sons were pupils of the Jesuit college at Nova Friburgo. In his platform Ruy Barbosa has lately stated his opinions about associations of worship.

The following paragraphs, taken from the *Deutsches Volksblatt* for 1910, No. 5, reproduce the principal thoughts in this matter:

"As a Catholic I have always been a partisan of religious liberty, always fighting in the front rank for religious liberty, and under the provisional government I was one of the first promoters of the Act tending to the separation of Church and State. . . . The principle of a free Church in a free State has been interpreted both in America and in France but in two different and almost contradictory ways. In America, the government does not interfere with the expansion of Catholicism, which is to-day the most numerous of all confessions in the United States. In that country of real liberty, Catholicism is considered as one of the most powerful factors of civilization and social stability. France, on the contrary, seems to be continually haunted by the phantom of clericalism and the government there restlessly goes from reaction to reaction in fierce and relentless persecution. So that the French interpretation of the above-mentioned principle brings about terrific consequences. That is the reason why, in the twentieth century, they fall back on the unlimited power of royalty, and we see with stupefaction that under a régime of republican liberty all religious associations have been banished from France, whilst in America, by a liberal interpretation of the same principles, those same religious associations, exiled from their own country, are allowed to develop and expand freely, flourishing and full of benediction, without the smallest cloud on their horizon. Roman prelates and members of the Sacred College dine at the table with Mr. Roosevelt, a Protestant, who never neglects on Sundays to perform his religious duties in a temple of his own creed.

"And this same religious liberty we have engraven upon the Constitution of Brazil. We have copied it from the North American and not from the French source. Not to France but to America must we turn for instruc-

tion, look for decisions and solutions which would be violent, hurtful and reactionist beyond measure according to the French republican politics, whereas, according to the liberal American principle, they will be just, correct and pacific. X.

### Anti-Clerical Activity in Rome

ROME, FEBRUARY 26, 1910.

Despite the ominous mutterings of a week ago, on the eve of the Giordano Bruno demonstration, things came off on Sunday with an unwonted lack of violence, both during the procession and the speech-making. Instead of the hundred thousand participants expected by the anti-clericals, some six or eight thousand marched in line down the whole length of the Via Nazionale into the Campo de' Fiori. The spectators seemed far more numerous than the actual participants, but spectators and all were numbered in the estimates of certain blustering periodicals.

When the parade halted in the broad piazza, all were grouped about the famous Bruno monument, and here the annual denunciations of clerical aggression and imposture were rolled forth with characteristic volubility. Three deputies in the Italian Parliament were the orators of the day. Their cry was the crushing of all bodies of religious, the uprooting of all Catholic teaching from the schools, and the renewal of systematic persecution of the Church. One sad feature of this truly stupid celebration was the large number of boys and university students in the parade.

But the Catholic societies were not asleep this year. During the day some sixty thousand circulars were distributed among the throngs, stating the manner of man Giordano Bruno was and exposing the silly assertions of the mob that was celebrating. These same Catholic organizations sent a joint message to the Holy Father, assuring him of their loyalty. They have begun to realize how acute the situation is becoming, the more especially as no week passes without vilifications of religion and of the Pope appearing in the numerous anti-clerical papers of the city. Most of these yellow sheets flaunt their despicable caricatures in a riot of ugly colors before the public at every corner, and gazing at them can always be seen the young as well as the old. But it is not alone the Italian papers, for the gaudy French sheets are everywhere in evidence and these are in several respects more loathsome still.

The Lenten sermons at the various churches are listened to by very large crowds. The pulpit of the vast church of San Carlo al Corso is filled by an eloquent Franciscan, Father Norberto Seguini; and after hearing him the first time I little wondered at the immense throng gathered at his feet. The English-speaking Catholics of the city, and they seem to be here in large numbers this winter, are enjoying an excellent course of sermons by the Rev. Canon Higgins, of London. Quite a few non-Catholics go to hear him at S. Silvestro in Capite.

The Duke of Abruzzi a short time ago gave a lecture before the King and Queen at the Roman College on his recent trip.

Some days ago a bitter attack was made on the seminaries by some members of the Chamber of Deputies, special emphasis being given to the lack of up-to-date, adequate training of priests. The ex-priest, Murri, was prominent, making a bitter attack on teaching sisters.

The Masons and Socialists are making every effort to wipe out the last vestiges of religion in the public schools.

M. PARTHENIUS.



### Affairs in Spain

TORTOSA, SPAIN, FEBRUARY 24, 1910.

The downfall of the Moret cabinet was due to internal dissensions in the Liberal party. Sr. Moret's weakness in allowing his policy to be guided entirely by the trust papers of Madrid and by the dangerous revolutionary element caused many prominent Liberals, who had been excluded from office, to foresee nothing but ruin for their own interests if the Moret ministers were allowed to continue in power. Though a violent exponent of Waldeck-Rousseau legislation, Sr. Canalejas, who has formed the new Liberal cabinet, seems to have but little sympathy for the newspaper trust which exercised such a strong influence over the Moret ministry. It was amusing to read the violent editorials in these papers, and in the Republican dailies, published after the downfall of Moret. The Pope, the Nuncio, the religious orders, especially the Jesuits, were credited with having brought about the change of Ministers. It seemed a strange conclusion, indeed, when Catholic editors see nothing but peril for the Church in a cabinet directed by Sr. Canalejas and having Count de Romanones as Minister of Public Instruction.

Through the new ministry, the royal pardon has been granted to those who are in prison for participating in the outbreak of July. However, those political prisoners who were found guilty of using arms against the Government forces, and those who are awaiting trial on a capital charge are not included in the royal clemency. This act of the new Liberal cabinet will not be popular with army officers, who realize the full danger of concessions to the revolutionary forces.

As predicted in a previous letter, the lay schools have been reopened. The Moret cabinet, before its downfall, secured the royal decree granting permission to reopen these schools, with the condition, however, that they shall be subject to Government inspection, and, when found teaching doctrines contrary to law and public morality, shall be closed and those responsible for such teaching shall be held amenable to the Civil Code. This permission, in face of the admitted fact that these schools exist purely for the purpose of engendering atheism and anarchy in the minds of the young, has caused even a greater storm of protest than that which was witnessed during the months of December and January. In all parts of Spain Catholics are now aroused. They claim that Government inspection will be superficial and inefficient. In Valencia, the meeting of protest against the Government's action was attended by twenty thousand Catholics, and telegrams approving the meeting were read from mayors and parish priests of almost every town and village in the Province of Valencia. The attending representatives from Catholic societies in the neighboring towns make the formal protest from Valencia that of three hundred thousand Catholics. In Manresa, Zaragoza, Vitoria and a dozen important cities, great meetings have been held which show that Catholics are being actively aroused to support the demand of the hierarchy that these schools be closed.

The ladies of Manresa sent the resolutions of their meeting to the Queen, and asked her majesty to present their wishes, which doubtless are hers, to the Government. The ladies of St. Anne's parish in Barcelona have banded themselves into a league of Catholic Social Defense. The ladies' meeting of Manresa has created quite a sensation.

A booklet of thirty-two pages, entitled "La Bandera

y El Soldado" (The Flag and the Soldier), by Father Remigio Vilariño, S.J., has created an outcry in the Republican press against "Jesuitism in the Barracks." As is well known, when Ferrer and his followers planned the outbreak of July, with its arson and murder, they made a special effort, by pamphlets and agents, to corrupt the soldiers in the barracks of Barcelona, and to induce them to use their rifles against their own officers. Father Vilariño's little work is written to counteract the evil influences at work among the soldiers of Spain. "La Bandera y El Soldado" is admirably arranged and contains a thrilling picture of Marinas, the Spanish hero of Cascorro. It explains the soldier's duty, the meaning of his flag, and the deep love in the hearts of men for the soldier-hero. Ten thousand of these little books have been distributed in the barracks of Spain, and fifteen thousand more copies are now in press. Army officers have warmly welcomed the little work.

Two Sundays ago the inauguration of the house of retreats for working men lately enlarged and refitted at Barcelona took place. This house is attached to the Jesuit College of Sarria, a suburb of Barcelona. The ceremony was held in the College Hall. The head of the diocese, several ecclesiastics, the patrons and friends of the work and a vast crowd were present. The bishop delivered an eloquent speech, followed by appropriate remarks of Rev. Father Puig, the Director of the Sodality, in which he explained the aim, the needs and the blessings of this movement on behalf of the working class.

To promote these retreats of working men not only by counsel but also materially by pecuniary aid, is one of the many works of lay apostolate, to which the members of the Sodality of Barcelona are devoting themselves heart and soul.

These retreats for working men have been going on for the past two years and not less than 700 laborers have enjoyed the benefit of this spiritual outing to Serria. The exercitant is not only lodged free at the house, but also his traveling expenses and even his daily wages, if necessary, are defrayed by the association. Many of course will not avail themselves of such extreme generosity, especially after their spiritual treat.

During the year 1908, 216 laborers made the retreat and the Sodality spent for the purpose 3,064.80 pesetas. The Sodality has promoters of this grand work in different cities of the province. The house proved too small and hence the need of enlarging and refitting it. The Sodality of Barcelona numbers now nearly two thousand members.

C. J. M.

Another sign of the times is the semi-authoritative announcement of the marriage, late in the year, of Princess Clementine, youngest daughter of Leopold II, to Prince Napoleon. The match, which appears to be entirely an *affaire de cœur*, was forbidden by the late king for obvious political and personal reasons. Much regret is heard in Catholic circles at the news; for the prince comes from a family notorious for its treachery to the Church.

It will be remembered that the new Army Act abolishes substitution, thus calling to military service many young men now at the university or at other higher studies. A new decree grants to students of the universities and colleges of higher studies, among others of the Industrial School at Liège and the Commercial School at Antwerp, directed by the Jesuits, the privilege of serving in a special battalion.

# A M E R I C A

## A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MARCH 26, 1910.

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### If Ye Have Risen With Christ

Faith is vain, if Christ be not risen from the dead. Even with Christ risen, faith is vain, or, without solid ground of hope in vast multitudes, who know of His Resurrection and affect to believe it, but who still fail to grasp its significance. No man can accept this truth and live as if all were to end here. There is no end to life even in the grave, where our mortal remains await restoration to the spirit with new powers and new qualities exceeding the most extravagant conjecture. As life lengthens the struggle for existence grows more arduous. At one time or other every man quails at the menace of dissolution. Many even young lives are weary with the unequal contest. Some tire of life, others grow disgusted with it, many dissipate it. At best our stay here is brief, as swift as the flight of the arrow, and, when over, as trackless as a ship's furrow in the sea. Death faces, haunts, pursues us everywhere. But for a belief in immortality, life would be a continuous dread of death. With this belief the sting of death is lost. One could reason out a belief in immortality without the Resurrection; but for an abiding, energizing, triumphant faith, with well-founded hope of a happy immortality, the Risen Christ was needed. Not all men necessarily look forward with joy to a future life unending; for not all know happiness in this life. But no one can believe: "I know that my Redeemer liveth," without rejoicing in the prospect: "In the last day I shall rise out of the earth and I shall be clothed again with my skin, and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold, and not another; this my hope is laid up in my bosom."

### A Death and what it Recalls

News comes from England of the death of Dr. Edward King, Bishop of Lincoln, an amiable man much beloved by the High Church party of which he was a member. His character is well drawn in the "Life and Letters of Father Henry Van Rensselaer," by the subject of that memoir, who was intimate with him during his sojourn in Oxford while still a Protestant. Our readers will probably best recollect Bishop King as the defendant before the Lambeth tribunal in 1890. He had been denounced by the Church Association for using candles on the Communion table, for celebrating the Communion with his face to the table and his back to the people, for washing out the chalice after Communion with wine and water which he there drank in the manner of Catholic priests, for mixing a little water with the wine as we do at the offertory, for not letting the people see him bless the bread and wine by laying his hand upon them, for having the hymn: "Lamb of God who takest away the sins of the world, have mercy on us," sung at Communion, and for making the sign of the cross when giving the blessing.

After a good deal of manipulation the trial came into the hands of the Archbishop of Canterbury. High churchmen flattered themselves that at last they were going to have a real ecclesiastical tribunal. To their chagrin, however, the archbishop would not act until authorized by the Privy Council, and assured on the part of the Crown, of his jurisdiction. His judgment must have been painful to Bishop King. He allowed the candles, the purification of the chalice and the singing of "Lamb of God," etc., on the ground that they had no special doctrinal significance. The mixing of water in the chalice during the service he forbade, but allowed it if done in the vestry before service. He permitted the position with the back turned to the people, provided what was done with the hands could be seen by the members of the congregation, getting over the apparent incompatibility of the two, by adding the words, "who should desire to do so," thus, throwing upon the congregation the burden of getting somewhere, perhaps into the roof, to see what was being done. The sign of the cross he forbade absolutely. The *Church Times* spoke very disparagingly of the judgment as a compromise and, refusing to recognize the jurisdiction of the court, denied its validity: now it calls it a "statesmanlike and judicious decision." Is it possible that "compromise" and "statesmanlike and judicious decision" may for Anglicans be synonymous?

### Virtue of Economy

Economy is in the air. Men who used to live on profits are now trying to live by savings. Waste, high living, extravagance are the deadly sins for a time; thrift, self-denial, modesty the cardinal virtues. From a period of lavish expenditure we have passed to one of cautious re-



serve. With promise of prosperity, no one thought of saving money; with prosperity deferred no one dares to spend. Many a virtue has been made of necessity during the past season. Thousands who never heard of Lent, or who surely never observed it, have gone without meat this year. Thousands who despised self-denial as a religious practice have learned its economic value. Few have regretted that Lent came, with its cheaper and more meagre food, to spare the purse strings. All have learned by actual experiment the advantages of virtues they had regarded as monkish, mediaeval and fanatical. As in every reaction, some have gone to excess in their very virtues and have carried their economies to an untenable limit. They have forgotten the golden rule of moderation even in virtue, *Ne quid nimis!* Especially forgetful are they when applying the new code to others, by cutting off work that might be made productive and by reducing salaries too low to sustain the energy needed for vigorous work.

### Zelaya Still Active

Ex-President Zelaya, who has returned to Paris after a three-weeks' stay in Madrid, gave out an interview on March 14, in which he makes known that he is about to publish a statement on recent affairs in Nicaragua. The book, which is already in the printer's hands, will be graced with facsimiles of various important documents, which, Zelaya asserts, prove that Estrada and the United States were solely responsible for the revolutionary attempt. Estrada sought political power; the United States wished to establish a protectorate over Central America. "The United States," continued Zelaya, "fearing the failure of the Panama Canal, tried to make sure of a concession by the Nicaragua route, to shut out Great Britain, France and Germany. As I steadfastly opposed the proposition, the Americans, wishing to get rid of me, were ready to utilize anybody. Estrada was simply a tool in their hands, and it was he that unchained all kinds of calamities against me. The sentiment of Nicaragua is plainly anti-American. I shall remain in Paris or Brussels for a year or two and then return to Nicaragua, but with no aspirations to the presidency, for I believe I should leave it to younger men." If his book bears out his advance notice, it will find many interested readers.

### Editorial Communication

To the Editor of AMERICA:

In your issue of February 26th you very kindly gave space to some comment upon that particular kind of non-sectarianism which is animating the board of directors of George Washington University, Washington, D. C. In my remarks upon the letter of the Reverend Mr. England, advocating a Congressional appropriation for the University, I observed that his panicky state of mind over the "intrenched" position of "Rome"—as repre-

sented by Georgetown and the Catholic University—might possibly be a reflection of the minds of his colleagues upon the executive board of the institution.

That this was not far wrong would appear from another enlightening communication in the *Living Church* for March 5th. The correspondent this time is one Richard D. Harlan, who, as he speaks of "our charter," may likewise be presumed to be a member of the executive board of George Washington University. Mr. Harlan is hurt that the *Living Church* should endorse a protest of President Edmund J. James, of the University of Illinois, against a Congressional appropriation for George Washington University. It may be said here that President James appeared before the House Committee on Agriculture on behalf of the National Association of State Universities, and that he brought a protest against the above-mentioned subsidy signed by nearly all the heads of the State universities and normal schools.

Mr. Harlan says that President James has called George Washington University a "sectarian institution," and at a time, too, when he had in his possession facts which would prove the contrary. In a press report, President James described his own position as follows:

"We are not fighting Washington or the District of Columbia in connection with the allotment of funds under the terms of the Morrill Act, but we are protesting against the pernicious error of establishing a precedent of appropriating public funds for the maintenance of a private institution."

The objectionable epithet is not used here, and whether President James did or didn't apply the term at another time is not nearly so interesting as Mr. Harlan's account of the evolution of the Baptist caterpillar, Columbian College, into the polychrome butterfly, George Washington University. The Baptist trustees were asked to retire—at least a sufficient number—and then, that the wedding feast might go on, guests of variegated garments were called, so that the present board of trustees is composed of 4 Baptists, 5 Episcopalians, 5 Presbyterians, 1 Methodist, 1 Unitarian, 1 German Reformed, 1 Swedenborgian, 1 influential Hebrew.

No table of specific weights or reactions being appended, the proportions are not explainable. Suffice it to say, however, that, having mixed gently and obtained an excellent non-sectarianism, the name "George Washington" was taken, and from that moment the character of the institution was determined forever—or, as Mr. Harlan puts it, ". . . they thereby gave the most convincing pledge imaginable that the reorganized university would be maintained, to the end of time, on a non-sectarian foundation . . ."

Thus, fortified by the name of the Father of his Country and a board of directors of assorted beliefs, George Washington University goes securely on its "non-sectarian" way. But like his friend and confrère, the Reverend Mr. England of Rock Creek Parish, Mr. Harlan can not let well enough alone. He must needs

nudge the editor of the *Living Church* in the ribs and bid him "Come in! It's all in the family." In a last engaging paragraph he says:

"If the editor of the *Living Church* knew the educational situation here in Washington, he could not possibly put a single stone in the way of the development of the entire work of the George Washington University which would, indirectly, be assured by the passage of this bill. Its largest growth will be a far-reaching, though indirect, advantage to your own church."

That the educational situation in Washington is in need of some illumination, we are quite free to admit; and it is due to the Reverend Mr. England of Rock Creek Parish, and his recent frankness, that we know whom the light would be most unwelcome to. Mr. Harlan is much more of a diplomat than his clerical associate. He is content to tell the editor of the *Living Church* that there is "something in it" for him and his co-religionists; he does not commit himself in details—he leaves them to the editor's horse-sense. This precaution comes too late, however; the pastor of Rock Creek has let the cat out of the bag.

What one wants to know now is: What trick of looking through one's legs is required to obtain such a conception of non-sectarianism? Here are two estimable gentlemen who are devoting themselves earnestly to the securing of a Government subsidy for George Washington University on the vehemently-asserted basis of its non-sectarian character; one of them has unguardedly admitted that the chief purpose of the University is to oppose the Catholic influence of Georgetown University and the Catholic University of America; and the other—who has the courage to accuse President James of deliberate misrepresentation—has plainly, though less openly, admitted this anti-Catholic purpose of George Washington University, and has urged the editor of the *Living Church* to help the matter along *because* there will be something in it for his denomination.

If George Washington University were now exclusively in the hands of the Baptists, and this attempt were made, the affair would be far less sectarian for the simple reason that now practically all the non-Catholic bodies are represented in an effort to build up with public moneys an explicitly anti-Catholic university.

The saddest thing of all, perhaps, is that George Washington should be made sponsor for this most un-American endeavor to pervert public funds to sectarian purposes. We can not help wondering whether Mr. Harlan did not have to wipe a smile away quickly after this sentence of gasconade:

"To have remained sectarian in any sense, after such a rechristening, after taking the name that belongs to all good Americans of every creed, would have been a gross and an impertinent violation of the proprieties of true patriotism."

Washington certainly did nothing to deserve this.

NEW YORK, March 17, 1910.

E. F. S.

### "JAM HIEMS TRANSIIT."

*Spring's in the Abbey Garden now,  
Green on the ground and the bush and the bough,  
Chatter of birds in the soft new air,  
And a stirring and wakening everywhere.*

The Brother he planteth his lily bed  
And he placeth his rose trees, white and red,  
(Lilies and roses shall bloom anon  
For the Shrine of the Mother and Cross of the Son).

He unwintereth blithely the ancient Vine  
Again on the Northern wall to twine  
(It shall yield in the wine press the Altar Wine  
Ere the autumn goes to its death).  
He hath plowed and harrowed a space anigh  
For the Wheat of the Singing-Bread to lie.  
(And the place of the Wheat and the Vine hard by  
He hath called it "Nazareth").

And day by day as the young year grows  
He shall lovingly tend his lily and rose.  
(He shall number the blossoms, each as it blows,  
For a vow he has truly made,  
That every day ere the day be done  
He shall say an "Ave" for every one.  
When they stand before the Mother and Son  
Oh, well shall his pains be paid!)

And at eventide when the shadows fall  
Athwart the Vine on the northern wall,  
Ere is borne from the belfry the Vesper-call  
On the twilight's balmy breath,  
Awhile he shall linger lovingly  
By the Vine and the Wheat, and on bended knee  
His sunburned hands his Rosary  
Shall tell in Nazareth.

But when brooding night comes tiptoe in  
From Heaven on high shall the Mother send  
(He shall know it not his cell within!)  
Angels two his flowers to tend.

Michael in golden armor bright  
Shall come to the lily bed,  
And at the touch of his lance of light  
Each lily shall lift its head.

And to each he shall whisper soft and sweet  
The message he bringeth down:  
"Ye shall stand in the Shrine at the Mother's feet  
And twine in the Mother's crown."

The roses shall thrill at Raphael's hand  
Caressing them one by one;  
"Yours it shall be," shall he say, "to stand  
At the Cross of the Virgin's Son."

And last—doth she love him the best of all  
The Mother? Ah, who can tell?  
To the Wheat and the Vine on the northern wall  
She shall send him her Gabriel.

And he shall tell in the days of spring  
Of the wonderful days to be,  
And again to Nazareth shall he bring  
The message of Calvary.

*Spring's in the Abbey Garden now,  
Green on the ground and the bush and the bough,  
Chatter of birds in the soft new air  
And stirring and wakening everywhere.*

A. P.



## LITERATURE

**The Book of Easter.** With an Introduction by the Rt. Rev. W. C. DOANE, and Imaginative Drawings by George Wharton Edwards. New York: The Macmillan Company.

The "Book of Christmas" must have been a success since the publishers have ventured upon a similar experiment in the present volume. With dainty binding in white and gold, decorative Ascension lilies, and numerous drawings and reproductions of famous pictures, all the external appearances of the little book suggest the wild, happy clash of Easter-bells. But the fact is driven home to us that the mystery of Easter is a crucial test of the Christian faith when we read into the collection of Easter literature herein contained, and feel obliged to admit that, as an Easter book, this one is anything but successful in justifying its title.

The plan of the book includes a section entitled "Before the Dawn," in which we have some selections on the Passion of Christ and various others on the topic of death. The version of the "Stabat Mater" and that of the "Dies Irae" are Worsley's and Irons' respectively, and therefore above criticism. But in citing passages, showing "how the Ancients thought of Death," why has the compiler quoted Scripture for the apparent purpose of proving that the Old Testament writers did not believe in a future life? It is not true, first of all; and, secondly, even where discussion exists there are two sides to the question, on account of the presence of passages which undoubtedly foreshadow and teach expressly a future immortality. Why did not the compiler choose his selections from the latter class? As for the remaining contents they are strongly marked by mediocrity from a literary point of view; whilst from the Christian point of view they include much impossible material. We are given the myth of Ceres and Proserpine with its subtle instillation of the notion that the Christian Easter is a development of a pagan festival. We have Arthur Hugh Clough's "Easter Day," with its atheistic interpretation of the Christian miracle. The compiler, realizing perhaps that his audacity has carried him too far, has omitted the title of this poem from the table of contents.

Why do intelligent publishers perpetrate mistakes like this? It certainly does not pay. A heterogeneous jumble like the present book is offensive just because it is comprehensive. To unbelievers the Christian tone of some of its contents will be distasteful; to believers the thin solution of Christianity doled out in Hibbard lectures and in extracts from Phillips Brooks and similar "fancy" Christians, not to mention undisguised infidelity, such as that of Clough's poem, must be most abhorrent. The desire of the publishers to please everyone has led them to attempt a combination of warring elements.

Why an Episcopalian bishop should send such a collection forth with his benign approval and blessing, is another question which we cannot answer. The bishop's little essay, of course, puts certain Christian truths in an admirable way. Yet we cannot but be surprised at some of his statements. Bishop Doane says: "While angels heralded the birth of the little Baby and brought the shepherds to the stable, while the new star lighted itself in the sky to lead the wise men to the Holy Child, there was no announcement or outward visible sign of the actual rising; but silently and secretly, just before the day broke, with no mortal eye to see and no witness to describe, He rose again from the dead." St. Matthew says: "And behold there was a great earthquake. For an angel of the Lord descended from heaven: and coming, rolled back the stone, and sat upon it: and

his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror and became as dead men."

The Bishop tells us, moreover, that resurrection from the dead "is not miraculous—to use a foolish word that only means wonder,—because there is no wonder about it; nor is it supernatural,—to use a still more foolish word,—because we do not know the 'metes and bounds' of nature and cannot say, therefore, what lies beyond them. It is perfectly natural. Every planted thing that has in it a germ of life must come to life again." We do not know which shocks us most in this passage: the bad theology, the bad philosophy, or the bad logic.

**American Foreign Policy,** by A DIPLOMATIST. Boston and New York: Houghton, Mifflin Co. Price \$1.25 net.

Information about desert land reclamation, forest reserves or the improvement of waterways is so readily obtainable from reliable sources that all who take an interest in the subject can be easily gratified. But what about our dealings with other governments? What is done? Why and how is it done? In two hundred pages, A Diplomatist answers these and many more questions connected with our foreign relations. For more than a century the United States was seldom drawn into deep discussions with other nations, but the puny republic of the eighteenth century has now become, as our Latin American friends never tire of repeating, the Colossus of the North. What thought had the early Presidents of the Philippines or Samoa? What trend of events has been such that our country must now not only take cognizance of the great diplomatic contests which rapidly follow one another in Europe, but from sheer self-protection must henceforth be ready to take an active part in those spirited though unbloody battles. The old order has gone, to return no more. The book gives clear and precise information which the American citizen ought to have if he is to be able to form an intelligent opinion of our relations with the rest of the world. The chapters on the Latin republics and the Far East are particularly valuable. The author makes it plain that broken down political hacks ought not to find berths in the diplomatic or consular service. Even a strong and brilliant man may become a failure in statecraft: a successful physician does not necessarily prove a successful lawyer. Diplomacy must henceforth be in America what it has been for ages in Europe, a true profession. A training school for diplomatists, the author says very properly, is one of our needs. Not the least merit of the book is that, while showing the change of conditions that has come over our country, it insists upon the vital importance of rising to the occasions that have resulted from that change.

**The Snare of Circumstance.** By EDITH E. BUCKLEY. Boston: Little, Brown & Co.

Breathes there a man who does not like a detective story? Miss Buckley has given us one with a vengeance. Without crowding horrors, she has heaped mystery upon mystery. In the way of blind alleys and unexpected turns, there is an embarrassment of riches. The only thing the reader may feel quite sure of during the first nine or ten chapters are the names of the book and the author. Everything proves in the issue to be something else. Wherefore, the reading requires close attention. The first chapters are the best. Miss Buckley, towards the end, is so busy disentangling her most tangled skein that she drops completely two of her most interesting characters—the girl in white and the bosom friend of the hero. The book is clean, well written, not at all dull; there are surprises plentiful as blackberries, but the plot, like that of most detective stories, is strained.

FRANCIS J. FINN, S.J.

**El Catolico armado contra los ataques de los Protestantes**, por Pío DE MANDATO. Obra traducida, aumentada y adaptada por el DOCTOR D. RAFAEL PIJOAN. St. Louis: B. Herder. Price \$1.10 net.

The highly commendatory letter with which the Rt. Rev. Felipe Ortiz y Gutiérrez, Bishop of Zamora, Spain, has honored the translator tells us that no praise of the book is needed except to encourage its circulation, for it is its own best recommendation as any attentive reader will see. Six chapters are devoted to a discussion of the nature, rise and spread of Protestantism; five chapters and an appendix state the Catholic position with special reference to points of controversy and modern conditions. As the Protestant propaganda is now active in many Spanish-speaking countries, and especially in our colonial possessions, we trust that the clergy and enlightened laity will see to the distribution of a large edition of a book whose timeliness and merit it would be hard to overestimate.

**The Christian Instructed and the Christian Consoled.** London: Catholic Truth Society, 4 Paternoster Row, E. C. Price each, cloth, one shilling; paper, sixpence.

These two little volumes translated from the Italian of Father Quadrupani, a Barnabite of the eighteenth century, are for the instruction and encouragement of those devout souls who, while not called to the religious life, study their personal sanctification. Little chapters on slander, friendship, amusements, and human respect are typical instructions. "There are many who are gracious and obliging in the company of strangers who are harsh and insupportable in the bosom of their own family" is the introduction to some pointed advice on home life. The sources of spiritual strength and the way to sanctify one's duties and derive spiritual advantage from daily trials are some of the subjects treated in "The Christian Consoled." Directors of sodalities will find both volumes full of appropriate suggestions.

**Do It to a Finish**, by ORISON SWETT MARDEN. New York: Thomas Y. Crowell & Co.

Through fifty odd pages, the author addresses himself in strongly worded counsels with frequent illustrations from life to the great work of driving home to our young Americans the need of conscientious thoroughness in whatever they undertake. The lesson is sadly needed, for "short cuts" in everything seem to be the order of the day. He insists, and with reason, that natural cleverness, or Yankee "smartness" is no fair substitute for the patient mastery of a

trade or a profession. The chapter on the relation of work to character and that on second-class men show a boy why, with so many wide open avenues to success, failure and consequent discontent blight lives which were once filled with brilliant hope and promise.

**La Joven Catolica en familia y en sociedad**, por MARIA DE LOS DOLORES DEL POZO. St. Louis: B. Herder. Price, 55 cents, net.

We do not know of a more desirable keepsake that a Spanish maiden could take with her when leaving school for good than "La joven Católica." Full of prudent counsels for her conduct at home and in society, it gives a sensible chapter on her personal and private life, warning her against that worldliness, frivolousness and idleness to which girls are so prone. An introduction on woman's influence in society and a closing chapter on some illustrious Catholic women of history complete the valuable contents. Cardinal Gregorio Maria Aguirre y Garcia, Archbishop of Toledo and Primate of Spain, has written in terms of high approval of the book and its aims. In paper, print and binding the publisher has added to the attractiveness of a book that is so desirable in itself.

#### BOOKS RECEIVED

- Alleluia. An Easter Booklet. By Rev. T. J. O'Mahony, D.D., D.C.L. Dublin, Ireland, Browne & Nolan, Ltd. Net 6d.
- The Purpose of the Papacy. By Bishop Vaughan, D.D. St. Louis: B. Herder. Net 45 cents.
- The Fortunes of Philomena. By Evelyn Mary Buckenham. St. Louis: B. Herder. Net 50 cents.
- Joan and Her Friends. By Evelyn Mary Buckenham. St. Louis: B. Herder. Net 50 cents.
- Where Mists Have Gathered. By Mrs. Macdonald. St. Louis: B. Herder. Net \$1.00.
- The Apparent Path of Halley's Comet in the Sky. By Rev. William F. Rigge, S.J. Creighton University, Omaha, Neb. A Pamphlet.
- First Communion of Children and Its Conditions. By F. M. Zulueta, S.J. St. Louis: B. Herder. Net 10 cents.
- Maxims and Counsels for Religious. Collected from the Letters of St. Alphonsus, and arranged for every day in the year. By Rev. Peter Geiermann, C.S.S.R. St. Louis: B. Herder. Net 5 cents.
- The Catholic Doctrine in One Hundred Sentences. A Guide in the Oral Instruction of Adults of Limited Time and Education. By Rev. Peter Geiermann, C.S.S.R. St. Louis: B. Herder.
- A Red-Handed Saint. By Oliver Katherine Parr. New York: Benziger Bros.
- The Religions of Eastern Asia. By Horace Grant Underwood. New York: The Macmillan Co. Net \$1.50.
- Tabular Views of Universal History. Compiled by George Palmer Putnam, S.M., and continued to date by Lynda E. Jones and Simeon Strunsky. New York: G. P. Putnam's Sons.
- The Autobiography of Benjamin Franklin. The Unmutilated and Correct Version. By John Bigelow. New York: G. P. Putnam's Sons.
- Alexander Hamilton. An Essay on American Union. By F. S. Oliver. New York: G. P. Putnam's Sons. Net 75 cents.
- Ein Osterreichischer Reformator. Lebensbild des heiligen P. Klemens Maria Hofbauer, des vorzuglichsten Verbreiters der Redemptoristenkongregation. Von P. Adolf Innerkofler, C.S.S.R. New York: Frederick Pustet & Co. Net \$1.90.
- Das Kreuz in Gefahr. Deutsches Kulturbild aus dem achten Jahrhundert, von Konrad von Bollanden. New York: Frederick Pustet. Net 50 cents.
- The Islands of Titicaca and Koati. By Adolph F. Bandelier. New York: The Hispanic Society of America. Net \$5.00.

#### Reviews and Magazines

The Easter number of the *Rosary Magazine* is rich in matter and well abreast in literary excellence of the best reviews of the day. Two remarkable dramatic productions, "The Passion Play" and "St. Patrick at Tara," both composed and enacted in San Francisco, are minutely described and copiously illustrated. "The Passion Play," adapted and directed by Rev. J. Kraus, O.F.M., was enacted four nights in the San Francisco Coliseum before immense audiences, and though "St. Patrick" was presented by the Bohemian Club, and the dramatist, Professor Stephens, is neither Irish nor Catholic, the representation was sympathetic and reverent. D. J. Donahoe gives an interesting account of the Easter Church hymns, which he translates in fluent verse. The songs of Alleluia are particularly well done. F. T. Furey, M.A., has a well-informed, thoughtful article on "Papal Infallibility and its Aftermath," and P. J. Coleman, besides several other excellent contributions in prose and verse, gives the best picture we have seen of T. A. Daly, the poet and the man. In his literary notes Mr. Coleman pays handsome tribute to the article in *AMERICA* on Father Tabb. The author is not usually known as "Mr.," being the Rev. T. S. Duggan, editor of the *Hartford Catholic Transcript*.

In the *Month* we note interesting articles on "Some Old Churches in North Wales" and "The Paris Floods." Harold Binns writes on Montaigne with an enthusiasm which, though it does not surprise one in Andrew Lang, seems excessive in a Catholic writer. There is no warning word; and so any reader of the *Month* might end the article exclaiming: "I must get Montaigne." Were we editing the *Month* we would not like to share in the responsibility for such a resolution. The Hon. R. Erskine begins what apparently will be a series of articles on The Scottish Gaels and the Reformation. As he tells us the subject is not comprehended by many, a fuller explanation of certain points would have been useful. Thus we read: "By reason of . . . the repeated suppressions of the Lordship of the Isles, Gaelic Scotland had been brought to the verge of bankruptcy." For the many whose information concerning the Lord of the Isles is confined to the fact that Scott wrote a poem they probably have not read, with this title, the statement is not illuminating, nor will they see the connection of its parts. On the other hand, the defence of the learning and of the morals of the Gaelic clergy



is particularly useful. Father Sydney Smith writes learnedly, as usual, on the Divinity of Christ, as does William Keane on "Pragmatism, Scholasticism and Truth."

The *Catholic University Bulletin* opens with a sermon by Rev. D. J. Kennedy, O.P., on the Immaculate Conception, showing that, in spite of the doubtfully adverse opinion of St. Thomas Aquinas, the Dominicans generally were strong advocates of the dogma. Rev. George Sauvage, C.S.P., continues his criticism of the "New Philosophy in France" as expounded by Bergson and Leroy. He takes them seriously, devoting much intellectual power to the refutation of a system that presupposes the inadequacy of intellect. Dr. Shields has a suggestive paper on methods of imparting religious instruction to the young. He finds all our American Catholic readers unsuitable for this purpose, and approves of the Munich system of first capturing the child's interest with a well-selected story and following with questions thereon coordinated into a connected lesson. We see in the book notes that Dr. Shields, in conjunction with Dr. Pace, is getting out a series of textbooks on Religion in accord with his principles. Professor Lennox, in completing his exposition of the Constitution and Courses of the National University of Ireland, predicts for it a successful future. The reviews of books, especially those dealing with philosophy, are informing and judicious, though the reviewer of Dr. O'Sullivan's brilliant refutation of Kant's and Hegel's Criticism and James' and Dewey's Pragmatism seems to hold him partially responsible for the monotonous ponderosity of his subjects. One would hardly expect to find enlivenment in such a quarter; even Coleridge, a poet, was dull when dealing with German metaphysics.

In the latest issue of the *International Journal of Ethics* W. R. Sorley, of Cambridge, says: "If the biological process is to be taken as the final account of things, reason included, then certainly we have no right to speak of the truth of ideas in any other sense than this, that to hold them is of use to human beings within that little range of experience which preserves our life. How, then, can we justify ourselves in making any assertions about evolution or the universe as a whole?" A system that produces such a paralyzing effect is not likely to dominate philosophy; inevitably error must be lurking in it somewhere. The same issue contains a sample of the Evolutionist's habit of avoiding the facts of history when they are found inconvenient. Thorstein Veblen, of Stan-

ford University, comparing Christian morals and the competitive system, takes non-resistance as a characteristic principle of Christian morality, and then endeavors to demonstrate its existence in the first years of Christianity: "The lower orders of the populace formed the main body of the early Christians. These were men who had acquired, under high pressure, the conviction that non-resistance was the chief of virtues if not the whole duty of man." Thus concludes evolution, though the stubborn resistance of the early Christians is one of the most obvious facts of history. If they were marked by this spirit of non-resistance, what was the need of condemning them to rack and wheel and scourge, and killing them off by the millions? If the historian has to repeat with the Cambridge professor that the evolutionist has no grounds for his theory, the attempts of Darwinians to fit their theories into mind as well as matter will scarcely be crowned with success.

J. C.

In the *Nineteenth Century and After* Harold Cox, one of the ablest members of the last Parliament, consoles himself in his defeat by giving his idea of the way the political machine, which seems to be at a deadlock, may be set running again. Ameer Ali writes on the experiment in government now being made in India under Lord Morley's Act. In twelve pages he manages to say very little. Nevertheless he brings out his idea, often expressed, of the temporary nature of British rule. As Ameer Ali is looked upon as a model loyalist, has been banqueted and sworn of the Privy Council as such, this is worth noting. The indefatigable Mr. Morel, the ally of Vandervelde, the Belgian Socialist leader, and of the Liverpool African merchants, harps away on the Congo. He proves his theory of abuses this time from statistics of trade and armaments, which avail nothing against the testimony of disinterested witnesses. William O'Brien demonstrates to his own satisfaction the impending overthrow of those who now control the Irish party, and by implication, the succession of himself and his friends. Evolutionists, really persuaded of the truth of their theories, should read Sir Frederick Treves' article with dismay. He holds the multiplication of machinery to be the occasion of our losing the use of our hands, or rather of our fingers. If this be true, every evolutionist must admit our fingers to be doomed. Fortunately we have buttons and buttonholes left, and morning and evening we all use our fingers on them. Among the other articles is a noteworthy one by W. S. Lilly, on the "Will of the People" as manifested by the voting at elections. It is rather a gloomy one; but at the present moment

English publicists have every reason to be gloomy.

The *Contemporary Review* puts in the first place two articles on the general election, which undertake to explain how it all happened. Such articles may interest the practical politician: could the wise after the event only agree upon its causes, they might interest the general reader; as it is, they only bewilder him. The Rev. J. G. James has a distressing article on "Faith, Fact and Experience." It is distressing, not so much for its matter, for many a worse has been written, as on account of the evidence it gives of the mental cloudiness of one who apparently would like to be orthodox. Dr. James has dabbled in German theology and criticism, and is fond of such expressions as "psychosis," "volitional processes," etc., but he does not seem to have a clear idea of Faith. He sees that it depends upon the will and treats this, which is as old as the Gospel, as a new discovery. But this does not make it a "volitional process," nor a "fully developed will," nor "specifically the organ of conduct so to speak." Indeed, when one, undertaking a definition by genus and species, completes it with the expression "so to speak," he bears testimony to the intellectual fog in which he is plunged. The Protestant notion of Faith may have something to do with Dr. James' bewilderment: his lack of training has much more. After all, he is only a doctor of letters, which are not an introduction to theology. How deficient he is in this science may be seen from this: "If God has uttered His Will in the Logos, and that Logos has assumed the form of a human personality," etc. It has not occurred to Dr. James that he might draw from Catholic philosophy and theology distinct, fundamental notions which would enable him to discuss intelligently the subject of his paper. Mr. G. Valentine Williams contributes a not very illuminating article on the Press Bureau in the office of the German Chancellor, in which he undertakes to show the working of the department and how the Chancellor uses it at home and abroad. Monsignor Barnes flays a certain Canon Hammond who, to overthrow the Pope, denies the authenticity of the text: Thou art Peter, etc. (Matt. xvi, 18), regardless of consequences to his own creed. These, Monsignor Barnes proves, would be the uprooting of the foundations upon which the doctrines of the Church of England rest; while the Catholic Faith would remain unshaken. Monsignor Barnes is, perhaps, a little too liberal with regard to modern criticism. What he seems to admit may be "*data sed non concessa*" for the sake of argument; but this does not appear clearly.

## EDUCATION

The *Independent* criticizes AMERICA for the statement that the benefits of the Carnegie Foundation for the Advancement of teaching are limited to institutions from which Christian influence is debarred. The report of the president and treasurer of the fund (1909) offers more than sufficient evidence of the truth of the statement criticized. On pages 4 and 7 of that report is the story of a conference between the executive officers of the Fund and a group of thirteen gentlemen, presidents of colleges associated with religious organizations. These colleges have been thus far debarred from participation in the privileges of the accepted list recognized by the Foundation because certain weighty reasons, in no sense sectarian, forbid a change in their charters legally binding them to religious organizations. In order to enjoy the benefits of the Fund these gentlemen agreed to accept all the conditions required for such participation, specifically affirming that their institutions "do not prescribe denominational tests for administrative officers, faculty or students, and do not require the teaching of denominational tenets." The Carnegie Committee did not "feel justified in recommending the removal from the endowment intrusted to the trustees of the restrictions concerning institutions which are organized in legal dependence upon religious bodies." Mr. Carnegie concurred in their opinion, and the plea to be placed on the Fund's favored list of such colleges as Brown was rejected. And yet a committee of Brown men, "appointed to consider possible changes in the charter of Brown University," declared that no trace of sectarian influence is ever seen in the assembly of its trustees and fellows, in the meeting of its faculty, or in the instruction of its classroom. In the face of the absolute elimination of religious influence and control, which this action imports, the off-hand affirmation that the Fund does not forbid or mean to forbid Christian influence hardly merits attention.

Through the generosity of E. Francis Riggs, Washington, a member of its Finance Committee, the Catholic University has received a copy of the famous "Paléographie Musicale," edited by the Benedictines of Solesmes in France. This superb work, so far in ten large quarto volumes, is destined to contain many of the great plain chant manuscripts of the Middle Ages, reproduced phototypically, in the most scientific manner. Among them are the ninth or tenth century Antiphonal of St. Gregory that represents the traditions of Metz and St. Gall; the Responsory-Gradual "Justus ut Palma" compiled from various ninth to seven-

teenth century manuscripts, and representing the richest collection of musical manuscripts yet published (Italian, Lombardian, Aquitanian, Messinese, English, French); the Einsiedeln Antiphonal of the tenth to eleventh centuries; the Ambrosian Antiphony (Codex Add. 34,209 of the British Museum), probably the most ancient of all those which preserve the tradition of the Milanese plain-song, and through which it first became possible to distinguish accurately between the Gregorian and Ambrosian melodies otherwise so full of resemblances; the Montpellier Antiphony of the eleventh century, with its valuable double notation above the text, i. e., alphabetical notation and neum accents; the Antiphonal of Blessed Notker (St. Gall, tenth century), a very complete monastic antiphony, with over 2,200 anthems and more than 800 responses, whose St. Gall neumatic notation is very beautiful and clear, and is accompanied by Romanian letters and signs. For the history of medieval music, in itself no small province of mental culture, these phototyped manuscripts are invaluable.

The University Collection for 1909 has proven so far considerably in advance of last year's, a very gratifying fact, as it gives tangible evidence of the interest taken by the Catholic people and their clergy in this great central educational institution. John McDonough, of Evansville, Ind., recently left the University the sum of \$500.

## SCIENCE

In AMERICA, Vol. I, No. 4 and Vol. II, No. 12, mention was made of the discussion, in which several astronomers were engaged, concerning the absorption of light in space. Tickhoff has lately offered another proof on the affirmative side. "Photographs of the same constellation," says Herbert E. Ives in the March number of the *Astrophysical Journal*, "were made through differently colored glasses. In a 'red' photograph the faint stars were more numerous than in a 'blue.' Therefore, since the faint stars are on the whole more distant, and since blue light is scattered more by passage through a turbid medium, than is red, this could mean that an appreciable scattering of light takes place in space."

He then recounts a number of varied experiments he had himself made on the photography of red and blue objects, and feels convinced that Tickhoff's results were owing to his photographic films and the manner in which they were handled. He says:

"The conclusion from this work is that the assumption underlying Tickhoff's ex-

periment—that scale of gradation of the photographic plate is the same for all colors—is not true. The relative photographic action of different colors depends upon the time of exposure and the absolute intensity. The experiment performed by Tickhoff has meaning only if the scale of gradation of the plates employed is known for each color, under the conditions used, and allowance made for it. . . .

"It is evident that a difference in the relative photographic densities of faint and bright stars by differently colored light may be entirely a photographic phenomenon, and hence no evidence for scattering might, therefore, equally well however, the effect be found to be real, when tested under conditions as indicated above, there is another possible explanation. According to Tickhoff's reasoning the faint stars are, on the whole, more distant. Now we know that many faint stars are as near as some of the brighter ones; certainly in many stellar groups faint and bright stars are grouped together at about the same distance from us. Could we not then state with equal justification that the faint stars are, on the whole, the smaller ones? Being smaller they would in any group of common origin be farther along in their life-history and so, it might be argued, cooler and more yellow.

The same photographic test which has been applied to the question of light scattering, might therefore equally well have been called upon to test the hypothesis that faint stars are as a class smaller than the bright ones—had such a hypothesis been necessary to astronomical problems. If this reasoning is correct, positive photographic evidence of the kind we have been considering would not alone be sufficient to prove scattering of light in space. Reliable conclusions could be drawn only by knowledge of the size and distance, as well as the color, of a large number of stars, the line of investigation which Kapteyn is now pursuing."

## THE CANALS OF MARS AGAIN.

In AMERICA of January 29 and February 5 it was stated that several European astronomers with superior telescopic equipment have never been able to see the canals of Mars, and that they all denied the objective existence of these markings. In a belated number of *Nature* of February 3, received on March 7, Lowell replies to his critics, and claims that a smaller lens may define much more accurately than a larger one, and that his own 24-inch glass gives the best images ever given by any lens. A week later, February 10, he adds: "It will prove of interest to students of the subject



that this optical shattering of lines, due to a large lens, is precisely what M. Antoniadi observed at Meudon in his observation of Mars. He saw in the canals, in place of lines, a tessellated series of dots. His observed mosaic effect is the exact theoretic effect that a large aperture should produce on continuous lines such as the canals, and always does produce in the case of the rings in the images of a star."

WILLIAM F. RIGGE, S.J.

### SOCIOLOGY

The Barat Industrial School is a work on behalf of the girls of the Italian Mission of Our Lady of Loretto, Elizabeth Street. It is carried on by the Children of Mary of the Convent of the Sacred Heart, Manhattanville, who in February, 1905, rented for the purpose two floors of a small house in East Houston Street, but after some time moved to the second floor of a new factory building directly opposite the Mission. The ladies of the Children of Mary not only provide quarters for the school, furnish them and defray the cost of competent teachers, but also take part in the work themselves. Those who can do so visit it weekly even during summer, coming from the country for the purpose. There are classes in sewing, dressmaking, embroidery, cooking and millinery, and many entertainments and recreations are provided for the pupils. The expenses are about \$1,000 a year. It is surprising how far such a sum has gone in the hands of good managers and self-sacrificing workers. Still there is so much left undone that the managers appeal for aid in money, to be sent to the Treasurer of the Children of Mary, Manhattanville, New York City, or materials for dresses or underclothing, to be sent to the Italian Mission, 303 Elizabeth Street, New York City, and marked for the Barat School. This work should appeal to all who have zeal for the Sacred Heart's reign over man.

Twenty-one families of Holland Catholics arrived at New York on March 20, from Antwerp, en route to Butler, Minnesota. They brought with them not only their smaller household belongings, but carts and tools and other articles for farm use. The families will be settled on small farms in the timber district of Minnesota, under a colonization project begun by Bishop James McGolrick, of Duluth. With the immigrants was the Rev. August Van den Heuvel, a Dutch priest who settled in Minnesota some time ago, and through whose influence the families have come to the States.

Three other Dutch priests, who had

charge of the immigrants in Holland, accompanied the party. The largest family was that of Nicholas Elsen, who brought over his wife, eleven children—six boys and five girls—and a servant. Mr. and Mrs. Petrus Van der Kolk had eight charges to watch over, and Mr. and Mrs. Cornelius Brouwers cared for five. One of the families had more than \$6,000; none of them had less than \$300 in cash, and the land company from which they will buy their homesteads will lend, at a reasonable interest, all the money they may need to stock their farms. In a short time one hundred more immigrants will join the colonists. The immigration officials said that the newcomers were as fine a class of aliens as any that had come in many years.

To save the Indian race from extinction, the Bureau of Indian Affairs has sent Dr. Joseph A. Murray on a tour of investigation of the reservations and schools of the West and Southwest. The mortality among the Indians is equal to twice that among the whites, and half their deaths are from tuberculosis. Trachoma, or as it is popularly known, granular lid, is another scourge of the red man. In New Mexico, Arizona and California from 11% to 68% of the children in the Indian schools were thus affected. In one school in Oklahoma 74% were afflicted with this disease of the eye. As it is contagious and results in impaired vision or even blindness, the Bureau has undertaken a vigorous health campaign. The sudden change from life in the open to indoor life with little regard for ventilation and sanitation is assigned for the prevalence of these two diseases among the Indians; but this could hardly hold for the Pueblos of New Mexico and Arizona, who live substantially as they did when the Spaniards first entered the country.

The "No Uncared-for Tuberculosis in 1915" Conference of the State Charities Aid Association began in Albany March 18, with great enthusiasm. Hon. Homer Folks, Secretary of the Association, opened it by dwelling on the fact that it differed from ordinary conferences in this, that it had a precise definite purpose. They did not merely hope to carry their plan into effect, but were resolutely determined to do so. Dr. Duryee, Mayor of Schenectady, dwelt upon the law of 1908, saying that it made tuberculosis a matter of social responsibility, and the health officer the depositary of this responsibility. He recommended all health-officers to study the law and gain from it a clear idea of their obligations. Dr. Shaw, of the Albany Committee, insisted on the obligation of physicians

to report their cases, and showed how neglect on their part must necessarily stop the beneficent work of the Association. In the evening a banquet was held at the Ten Eyck, during which Tuberculosis in the schools was discussed.

Recent notable bequests to Catholic charities and institutions in New York include those of Ann Cronin, who leaves \$2,000 each to The Servants for the Relief of Incurable Cancer, the Church of Our Lady of Perpetual Help, the Roman Catholic Orphan Asylum, St. Joseph's Seminary, The Literary Society of St. Vincent Ferrer, The Sisters of St. Dominic, The Home for the Aged of the Little Sisters of the Poor, The Sisters of Charity, Mount St. Vincent; \$500 each to the Ladies' Benevolent Society of the Church of St. Vincent Ferrer, and the St. Vincent de Paul Society of the same church; \$1,000 to the Church of St. Stephen, and \$500 to have Masses said for the repose of her soul.

The late Judge William H. Kelly left bonds of an electric light company as follows:—Immaculate Conception Church, 25; St. Vincent de Paul Society, 25; Little Sisters of the Poor, 5; Paulist Fathers, in furtherance of temperance work, 10; Association for befriending Children and Young Girls, 10; for the purpose above mentioned, 10; Mgr. John Edwards, rector of St. Joseph's Church, for the establishment of a home for the poor, 25. The residue of the estate goes to Archbishop Farley to aid poor parishes and to promote the cause of temperance.

King Albert of Belgium is making a grant of \$200,000 for the purpose of combating the sleeping sickness. Stations for the study of the sickness will be established, the number of doctors will be doubled, and missionaries will be trained in its treatment at Leopoldville. The king will also give \$100,000 for the building of hospitals for the natives.

Testifying before the British Royal Commission on the Law of Divorce, Sir John Bingham, President of the London Divorce Court, said that divorce probably did more harm than good. There were not more divorces proportionately, among the rich than among the poor, nor was their morality any worse, though their scandals got more publicity. The divorce laws did not extend to Ireland, which got on very well without them. This he attributed chiefly to the Catholic clergy. "There the great influence of the priesthood over their congregations is a factor in their moral life."

## ECONOMICS

The Senate Committee on high prices is hard at work. Senators Smoot and Flint put the blame on the retailers, bringing figures to show that these sell their goods at double or treble the wholesale price. As a general rule, however, their examples were taken from goods sold in shops that are expensive both as regards rent and salaries. The retailers of food make the farmers and wholesale dealers responsible, and claim that they are being crushed to the wall. Mr. James J. Hill, in an address made at Minneapolis, lays the blame on extravagance, public, private and commercial. The world must recover, he said, from its financial delirium; the Governments, the individuals and the man of business must recognize that after conservation of the land comes conservation of capital, and that a dollar spent unprofitably marks a crime against posterity just as much as the dissipation of material resources. The question is very complex. One thing is clear from the various contributions to its solution: the responsibility touches one way or another every class, and we may almost say every individual.

The problem of transporting live fish in bulk seems to be solved since experiments have shown that the essential point is not so much the change of water as its proper aeration. To effect the purpose a specially constructed car has been invented which carries the necessary apparatus. It contains a tank, which is divided by wire screens into several compartments, thus providing if desirable for several varieties of fish. A pump keeps the original supply of water in constant circulation. Compressed air is admitted through tubes. A small gasoline engine furnishes the power and also runs a dynamo for electric lighting, thus permitting loading and unloading at night.

The points of difference in the Canadian tariff controversy are the following: The Taft Administration holds that the Franco-Canadian tariff agreement, which admits into Canada a number of French commodities at a reduced rate, constitutes undue discrimination against the United States. The Administration says that, before the President can proclaim Canada entitled to the Payne minimum rates, Canada must grant the United States the same rates as those of the French treaty. Canada, on her side, denies that the French treaty is unduly discriminative, and does not see why she should give substantial concessions in return for the Payne minimum rates, which do not confer adequate advantages.

According to official returns published on March 17, the immigration into Canada for last February was 10,162, as compared with 4,791 for February of last year, an increase of 112 per cent. The total immigration from the United States for the eleven months of this fiscal year was 175,729, as compared with 130,444 for the eleven months of the last fiscal year, an increase of 25 per cent. The total immigration from the United States for the eleven months was 86,488, as compared with 50,650 in the previous fiscal year, an increase of 71 per cent.

The total production of coal in Great Britain for 1909 was 263,758,562 tons, an increase of nearly 2,250,000 tons as compared with that of 1908. The iron-ore raised amounted to 8,039,441 tons, about 150,000 tons more than in the preceding year.

The National Advisory Board of Spain has been commissioned by royal order to discuss and formulate a projected law covering five important points of social reform. They contemplate the establishment of a national corporation of actuaries, insurance against death, accidents and sickness, including a provision for nursing mothers, and strikes and lock-outs. Finally they are to study the question of insurance in favor of retired public functionaries.

With the object of assisting the poor and helpless to obtain legal advice, a number of Catholic professional and business men in Cincinnati have organized a Catholic Legal Aid Association.

## DRAMATIC NOTES

It is said that the seating capacity of the New York theatres is 123,795; London follows with 120,950, and Paris comes third with 83,331. Clearly the theatre fills a large place in modern life, and its influence for good or evil is not to be taken lightly. If the character of the plays given during the present season affords us any appreciation of the moral result of the theatre's influence in this community, there is little ground for congratulation. With rare exceptions, the scale tips heavily in favor of the decadent type, the morbid and the shameful, or else the frivolous and the ludicrous. If this is the kind of play the public demands, and this is the excuse of the managers, then the public is simply degenerate. But we witness a phenomenon that would seem to contradict emphatically such a conclusion. When a good play, namely, with an uplift in its moral, well constructed or at least with a well-devised point of interest is presented by the managers, the public takes to it even with

avidity. "The Passing of the Third Floor Back," which answers to the above, is the only play that has endured through this entire season. The success of Mr. Sothorn and Miss Marlowe in their Shakespearean repertoire—so striking that they have returned for another engagement—shows that the public can and does appreciate good plays when they have the opportunity. The Ben Greet Players, now at the Garden Theatre, are another case in evidence with a repertory of the highest type of dramas. Clearly the decadent drama is not to be put altogether on the shoulders of the public. The public does respond generously to the better things when the better thing is placed within its reach. The rottenness in Denmark is not wholly amongst the people.

In addition to the interesting notes on Holland printed in another column this week, it may be stated that a Catholic theatre, with a stock company under the name of "Het Roomsche Tooneel," and directed by M. L. Van Dom Burg, is to be opened at Amsterdam.

All over the country the serious inroads the moving picture shows are making on the patronage of the popular-price theatres is engaging the attention of those interested in theatrical enterprises. The ethical regulation of these attractions is also being considered seriously in a number of communities. In Cincinnati Rev. Francis Finn, S.J., has installed a moving picture machine in St. Xavier's parish school hall, and another parish is preparing to follow this example. In an interview on the project Father Finn is quoted as saying:

"Many thousand persons attend the moving picture shows each day, and in view of this enormous attendance these shows are bound to have an effect on the lives of our people.

"The moving picture is a good thing for the average man and woman. All classes of people have begun transferring their patronage from the vaudeville shows to the five-cent theatre, and as there is less vulgarity and suggestiveness in a month of moving picture shows than in one ordinary vaudeville performance, the change is undoubtedly for the better.

"Could we only do away with the excess of sentimentalism and the overemphasis, at times, of the sensual, this newest form of amusement, with its tremendous possibilities, would be almost perfect."

Several of these concerns are now exhibiting throughout the country what they claim to be films representing the Oberammergau Passion Play. In answer to a query in regard to the genuineness of these pictures, Mgr. Joseph Schroeder, Pastor of Oberammergau, writes to Mr. Anthony



Matre, Secretary of the Catholic Federation of America:

"Upon your friendly inquiry regarding 'moving pictures of the Oberammergau Passion Play, permit me to give this brief reply: *Never* and at *no time* were moving cinematographic pictures of our Passion Play taken, either directly or indirectly, and all such requests were absolutely refused. All such moving picture performances are, therefore, if advertised as original Oberammergau representations, a gross deception of the public."

Mr. Matre also says that the "moving pictures which are exhibited in profusion at the various odeons, were taken in Hortic, Bohemia, in Philadelphia, in France, and on one of the roof gardens of New York, and do not resemble the great scenes of the world-renowned Passion Play of Oberammergau." It is stated further that the peasants were offered \$50,000 for permission to take a few of the important scenes, but the offer was promptly refused.

#### ECCLESIASTICAL NEWS

According to a report in *De Tyd*, of Amsterdam, the oldest and most influential of Dutch Catholic dailies, Rev. Dr. Beysens, professor of the Diocesan College of Haarlem has been appointed to a professorial chair at the National University of Utrecht. His public installation in the Aula of the University took place February 7th in the presence of the Curators and the entire professorial staff. The Archbishop of Utrecht and the Bishops of Haarlem and Ruhrmund assisted in full pontificals, supported by a number of distinguished priests and laymen. Dr. Beysens took for subject of his inaugural address "The Dualistic Theology Considered as a Philosophic Theory." This is the second time in late years that a Catholic priest in Protestant Holland has been appointed to a professorship in a State University; the first being the selection of Rev. J. V. de Groot, O.P., for the chair of philosophy at the University of Amsterdam. A straw, showing which way the wind is blowing in Calvinistic Holland.

The greatest success has attended the Easter retreats for men in the large cities this year. In Boston the number of those attending exceeded three thousand; in New York the Xavier Alumni Sodality had more than two thousand communicants at the closing Mass on Palm Sunday. In Cleveland, two thousand two hundred men made the Easter retreat preached by the Rev. Edward Donnes in the Cathedral. At Bishop Farrelly's instance the Pope sent them a special blessing.

The Right Rev. Louis S. Walsh, D.D., Bishop of Portland, Maine, arrived home on March 9 from his first canonical visit to Rome. On the following Thursday the Cathedral of the Immaculate Conception was filled to overflowing with the faithful, who came to hear the Bishop's interesting story of his trip, and especially of his audience with the Holy Father. Bishop Walsh gave the Papal Benediction, and the services closed with the singing of the Te Deum.

Rt. Rev. Mgr. Joseph W. Hendrick, brother of the late Bishop of Cebu and of Judge Hendrick of this city, has returned from the Philippines. He made an extended tour in the East and says of the Filipinos: "I was favorably impressed with future prospects of the Philippines, with the gentle and loving disposition of the Filipinos and their well-known hospitality. They have sincere faith, and are the only Christian people in the Orient."

Mgr. Hendrick, who is in charge of the parish at Ovid, N. Y., was honored by Pope Pius X by being made a domestic prelate during his visit to Rome. He was in Cebu at the time his brother, Bishop Hendrick, died suddenly on the eve of a proposed visit to this country.

Right Rev. J. J. Carroll has been appointed Bishop of Lismore, New South Wales, to succeed the late Bishop Doyle. Born in 1865, in the County Kilkenny, Dr. Carroll was educated in Mount Melteray, Waterford, and Carlow College, Ireland, where he was ordained 1890, for the Australian mission. The diocese of Lismore is of recent formation, consisting of 24 priests and 22,000 Catholics, scattered over an area of 30,000 square miles.

New York's organized polyglot Catholic community has an addition in the St. Ansgar Society, which will meet once a month, and look after the Norwegians, Swedes and Danes.

The Miriam Guild, named in honor of the Blessed Virgin, has been organized for the graduate nurses of New York.

In Philadelphia the annual diocesan collection for the seminary amounted to \$56,703, an increase of \$3,793 over last year's figures.

President Taft has assigned Father Eugene McDonald, U. S. N., to be chaplain on the battleship North Carolina, which is taking the body of the late Senhor Nabuco, Ambassador from Brazil, back to be buried in his native land.

#### PERSONAL

Major Gen. Thomas H. Barry, commanding the Department of California, will, on August 31, become Superintendent of the West Point Military Academy. General Barry was in command of the American Army of Pacification during the military occupation by the United States of the Island of Cuba; he will also be remembered as the Grand Marshal of the parade that formed so notable a feature of the centennial celebration of the New York Archdiocese in 1908. Gen. Barry's rise to fame and position is a brilliant example of how a poor boy, without fortune and influential friends in this country, can reach the highest military distinction.

Born in New York City, in what is known as the old Greenwich Village, young Barry was a pupil in one of the grammar schools, where his fine record was rewarded with an appointment to West Point. In 1877 he was graduated from the Academy as a Second Lieutenant of Cavalry. His promotion to a First Lieutenancy followed in quick order, and passing through all the grades, General Barry, in August, 1903, twenty-three years after his graduation, was a Brigadier General in the regular army. He became a Major General in April, 1908. Commenting on General Barry's appointment to the Military Academy, the *New York Sun* says:—"His qualifications are of a high order. He has served in the cavalry and infantry, and for many years on the staff. If there was a more efficient chief of staff than General Barry in the Philippines we do not know who he was. In the Boxer rebellion General Barry served with great distinction, and as commander-in-chief of the Army of Pacification in Cuba the whole service must have envied him his brilliant success, for he had to be both diplomat and soldier. Of handsome presence, pleasing address, keen perceptions and uncommon resolution, General Barry, athletic and a fine horseman, will bring distinction as well as accomplishments to West Point. It is not to be doubted that the Academy will benefit greatly by the administration of a soldier of his rank and experience."

The *Times* of Ceylon says that Mr. C. S. Medhurst, who was sent out to Ceylon by Mrs. Annie Besant, as her representative in the island, to watch the interests of the educational movement among the Buddhists of Ceylon which was set on foot by the late Colonel Olcott, and to help the Buddhists in general in their advancement by means of the Theosophical Society, has identified himself with the faith of the Buddhists. Mr. Medhurst began his ca-

reer as a Baptist missionary in China, confining much of his attention to educational work among the "Celestials." Here he studied Confucianism and Buddhism. Theosophy came in his way and he became an ardent student of it, and finally left the Baptist Mission and joined the Theosophical Society to work for its cause.

#### OBITUARY

A very remarkable religious, Sister Mary Charles Curtis, died on March 4, at the Sacred Heart Convent of the Sisters of Mercy, Belmont, N. C., in her eighty-sixth year. She was born in Cork, Ireland, and came here in 1841, at the request of Bishop England. The then Father Kenrick, afterwards Archbishop of St. Louis, met her and her companions at Philadelphia and escorted them to Charleston. She spent the succeeding sixty-nine years in arduous labor in the missions in the Carolinas, and during that time met and knew all the bishops and most of the priests who have ministered in that extensive field.

Rev. Eugene V. McElhone, founder of St. Joseph's House for Homeless Boys, Philadelphia, and for thirty years chaplain at Blockley Almshouse, died on March 14. He was born in County Tyrone, Ireland, and emigrating here was ordained priest in Philadelphia March 15, 1874. He gave the three following years to parish work, and then began at the almshouse the truly charitable labors for which he showed himself so fitted, and in which it might be said he spent his whole sacerdotal career.

Rt. Rev. G. M. Lenihan, D.D., Bishop of Auckland, New Zealand, died recently in Australia after a short illness. Born in Liverpool of Irish parents, Dr. Lenihan entered the New Zealand mission soon after his ordination and helped greatly to upbuild the Auckland diocese, of which he was elected bishop in 1896. At the time of his death it had 50 priests, 92 churches and chapels and a Catholic population of 31,000.

Rev. Marius A. Leautier, S.J., died at the Jesuit College, New Orleans, March 12, on the fiftieth anniversary of his birth. A native of Basse-Alpes, France, he was educated at Avignon, and came to America in his seventeenth year, entering the Jesuit province of New Orleans in 1877. Soon after his ordination at Woodstock College, Md., 1892, his remarkable oratorical gifts made him a noted preacher in New Orleans and through all Louisiana, where his equal facility in French and English, combined with fervid eloquence and warm sym-

pathy, gave him an exceptional influence over the people. Though suffering intensely for several years from a complication of diseases he was always genial and amiable and continued his labors to the last.

#### PULPIT, PRESS AND PLATFORM

The Rev. William H. Ketcham, Director of the Bureau of Catholic Indian Missions, spoke recently in behalf of the Indians, before the Senate Committee of which Senator Beveridge is chairman.

The Senate Bill for the admission of New Mexico and Arizona as States of the Union provides that "the Constitution shall be republican in form and make no distinction in civil or political rights on account of race or color, *except as to Indians not taxed.*" The Territory of Arizona has a law which prohibits the intermarriage of Indians with whites or Mexicans. Moreover, at present in Arizona there is an educational test for suffrage which requires the voter to read a certain passage from the Constitution in English in a certain specified manner, which places the power of determining who may or may not vote in the hands of those who may possibly abuse this power by disfranchising those who belong to a political party other than that of the one who determines the eligibility of the voter.

Father Ketcham urged that the expression "*except as to Indians not taxed*" be stricken out of the bill, to which he also proposed the following amendment: "That said Constitution shall contain a provision to secure to the people of the proposed State the right of intermarriage between white and Indian races," arguing that the only real solution of the "Indian problem" is that of absorption into the white race; that under present conditions the State of Arizona will have practically for all time within its boundaries a distinct Indian population of over 30,000; pointing out also the moral consequences, as miscegenation will not be, in fact, prevented by law.

He also pointed out that our people do not seem to have any repugnance to the intermarriage of Indian and white, instancing the Indian Territory, where the Five Civilized Tribes, who come from the Southern States, have intermarried in great numbers with people of the Southern States, so much so that the full-blood population of these tribes is but a small proportion of the total population. As there are two Senators on this Committee of mixed Indian and white blood (Senator Curtis and Senator Owen), this amendment will probably be favorably reported.

Father Ketcham advocated that the Enabling Act prohibit the application of an

educational test for the exercise of suffrage in these two States for twenty or thirty years, in order to give the Indians and Mexicans time to acquire an education. He argued that they have not in the past had sufficient opportunities to secure an education and to learn the English language, and that admitting these territories to Statehood, and imposing upon all the people the burdens and duties of Statehood, it seemed very harsh and unfair to deprive the "children of the soil"—the Mexicans and Indians—of any voice in their Statehood affairs. Father Ketcham also favored the creation of a temperance zone around the Indian Reservations of the proposed States.

The Lenten pastoral of the Most Rev. Mariano Antonio Espinosa, Archbishop of Buenos Aires, is taken up with the subject of priestly vocations. He sees an explanation of many of the evils which afflict modern society in the fact that many individuals are not in the places where they would be if they were to carry out the designs of God in their regard. They do not find peace and happiness in their own lives, and therefore can contribute nothing to the peace and happiness of the community. He then points out the causes of the small number of vocations to the priestly life in his archdiocese: The shallowness of the religion of those who profess it from a certain ostentation, but do not practice it to the extent of making any sacrifice. Worldly-minded parents see in the social pleasures and distinctions of public life so much to tickle their vanity that they guide their sons towards such pursuits, with no thought of a missed vocation and its sad consequences. Others, who may be possessed of very modest means, begrudge their sons to the Church, for they view them almost as an investment in livestock on which they hope to realize a large cash profit. If after having successfully run the gantlet of parental commercialism and snobbishness, the youth is sent to schools where the teachers are openly or covertly hostile to religion, he is likely to fall beneath the stealthy thrusts and blows delivered by the professorial arm during the hours of history and physics. The archbishop exhorts parents to take a more Catholic view of life and of their parental responsibility, and urges the priests, and especially the pastors of the archdiocese, to discover and foster vocations to the ecclesiastical state.

Rev. Robert Kane, S.J., preached the Lenten lectures in St. Francis Xavier's Church, Dublin, his subject being "The Rights of Man." In the second of the series he said man must be free to make



and mould his own life according to his own talent, his own opportunity, his own energy, his own ambition, his own merit, and his own will, according to the circumstances in which Providence had placed him. Socialism makes the man of genius no better than the dunce; it would put the outcast on an equal footing with the heroine; and as it could not lift up the stupid, the sensual, the lazy, or the coarse-grained types of human nature, it would have to drag down to their level the fairest and most beautiful characters. In Socialism there could be no healthy public opinion, no public opinion at all except that artificially cultivated by demagogues. There would be no liberty in the Press under Socialism, no liberty even of speech, for the monster machine of officialdom would be labeled "The Will of the People," which would be nothing more than the whim of the tyrant mob, the most ruthless tyrant of all because it was blindly led by blind leaders.

The Rev. A. P. Doyle, C.S.P., Rector of the Apostolic Mission House, preaching in St. Paul's, Washington, on "The Family and Its Preservation," declared divorce to be "America's national nightmare." "There were nearly a million divorces in the last twenty years," said Father Doyle, "about three times as many as in the previous twenty years. There are about 3,000 courts whose time is principally occupied in disrupting the family life of the country. The American people salary 3,000 dignified judges to blacken their fair name among the nations of the earth and bestrew the pathway of progress unto a higher civilization with the wreckages of a million families. There are two other nations that outrank America in this abomination: one in Algeria under the blight of Mohammedanism, and the other in Japan under the shadow of Shintoism. But among Christian nations we are incomparably the lowest in this regard. Make but one comparison—America destroys one family in every fourteen, while in Ireland there is one divorce in every 4,438 marriages. Divorces in this country are increasing three times as fast as the population."

A bill was recently introduced in the Maryland legislature appropriating \$10,000 for the erection of a fountain at Annapolis as a memorial of the establishment of religious toleration in the colony. The proposed design included a group of statues in which Lord Baltimore was conspicuously absent. His Eminence, Cardinal Gibbons, addressed the following protest to Senator Campbell, of the Maryland legislature, on March 15:

"At the time when the question of erect-

ing a fountain to commemorate the establishing of civil and religious liberty in the Maryland colony was brought before me and my sanction and approval asked in my capacity as representative of the Catholic community of the State, to my knowledge no reference was made to any figures to be placed there. Imagine my astonishment on learning now that figures are to be erected and no mention made at all of Lord Baltimore.

"I am unalterably opposed to the erection of any figures on the fountain, except the figure of Lord Baltimore, to whom we are indebted for the priceless boon of civil and religious liberty. I beg of you to call the attention of the honorable members of the legislature to the matter."

Among other things Bishop O'Dwyer, of Limerick, Ireland, says in his Lenten pastoral:

"The country, thank God, is looking up; there is a general stirring as of coming life; and we may hope that we are only in the beginning of a new era of greater activity, more successful development of the country's resources, and, as a prime mover in such progress, an improvement in all our educational methods."

\* \* \*

"The first step in Irish modern progress must be the deepening of the religious sentiment of her people. Without this, as a nation, they will come to nothing. There is no greater mistake than to think that what is called modern education, science, industrial pursuits and habits might, by themselves and as an alternative to religion, lead to prosperity amongst us. It is a profound mistake. There never was a nation of whom it is truer that 'not in bread alone doth man live,' and the day that Ireland puts her faith in her material, to the neglect of her spiritual resources, would be the first in her final overthrow. An Irishman who has lost the spirit of his religious faith, is a futility for all the higher purposes of life. If we hope to progress as a nation, it must be from within. We may use modern methods and avail ourselves of all modern resources, but the vital force by which we use and assimilate them must be in ourselves."

Denver Council, No. 539, Knights of Columbus, have founded an annual "Knights of Columbus Gold Medal" at the College of the Sacred Heart, Denver, Colo., for the encouragement of the students in oratorical skill and debate. The first debate was held March 8, 1910, in Knights of Columbus Hall. The decision was against the proposed federal income tax. A committee of five awarded the medal to Mr. William H. Higgins, a New York boy.

## LETTERS TO THE EDITOR

### WHAT DARWIN WROTE AND THOUGHT ABOUT.

To the Editor of AMERICA:

It did not enter my mind that my simple letter would arouse such a critic as Dr. James J. Walsh, to whom we owe and from whom we expect so many highly profitable works. I know my own limitations too well to wish any controversy with one of his calibre. George Eliot's writings are to me now not much more than a memory of a few pleasant hours, but one, "The Impressions of Theophrastus Such" left an indelible imprint and readers, familiar with it, will appreciate the allusion to it in the present circumstances. The dispute seems to turn mainly about a verbal distinction, and it is in itself of no great importance, but, since Dr. Walsh has taken it up, and he is by far too useful an author and too valuable a Catholic apologist to have his authority weakened even by a diluted dash of carelessness in statement, traces of which are found in some of his admirable volumes, it may be of interest and an advantage to see if any justification can be offered for the criticism I made, a criticism made, indeed, partly for its own sake and partly to hang a few remarks upon. At the risk of seeming merely captious, it may be observed that Dr. Walsh's interesting letter contains a minor example of almost the same kind of slip, to which attention was drawn in the editorial under discussion. After writing of variation and of selection, he continues: "That is the theory of the origin of species." A person might lawfully enquire, to what does this sentence refer? To the theory of species in general or is it, as the context implies, to the theory of Darwin's work, "The Origin of Species"? (Italics in the following are all mine.)

The question, as stated above, seems to turn on the term "origins." As this word is used in contradistinction to the word "preservation" (of favored races), it does not refer to the beginnings of things in general but to the beginnings of some species, as Huxley remarks: "Strictly speaking, the origin of species in general lies in variation: while the origin of any particular species lies, firstly, in the occurrence, and, secondly, in the selection and preservation of a particular variation" ("Darwiniana," New York: Appleton ed., 1896, p. 289). At page 71, in the same work just quoted, he writes that Darwin "first endeavors to prove that species may be *originated* by selection," and elsewhere (p. 288): "To say that Darwin has put forward a theory of adaptation of species but *not* of *their origin* is . . . to misunderstand

the first principles of the theory." And he points out the time when selection *originates* nothing, i. e., when profitable or favorable variations do not occur.

Dr. Walsh would doubtless reply to this: "Disciples and critics always insisted on Darwin talking origins," and that Darwin himself is the one to decide what Darwin wrote about. Let him bear with me if I still think that the disciples and the critics were, in the main, correct, that Darwin did talk (some) origins; but as Dr. Walsh appeals to Darwin, we will go, with an apologetic bow on the way, to the critics of Jansenius! It may be remarked here that Darwin's regret, if I remember correctly, about the title of his book, was not precisely because it was erroneous in itself, but because it gave rise to some misunderstanding. A title may be to some extent misleading without being quite a misnomer.

In the very introduction of his "Origin of Species," Vol. I, p. 6 (Appleton ed.), Darwin writes that the view that each species has been *independently created* is erroneous, and in the conclusion of the same work, Vol. II, p. 295, he mentions our natural unwillingness to admit that *one species has given birth to other and distinct species*, because we do not see the intervening steps. In a note on page 95, Vol. II of his "Life and Letters" (same ed.), he speaks of the explanation, which he has offered, of the *origin of species*, under the name of "natural selection." At page 528, of the same volume, occurs this comprehensive sentence. "Grant a simple Archetypal creature like the Mud-fish or Lepidosiren, with the five senses and some vestige of mind, and I believe natural selection will account for the *production of every vertebrate animal*." About his "Descent of Man," to which Dr. Walsh also refers, Darwin tells us expressly: "But when I found that many naturalists accepted the doctrine of the evolution of species, it seemed to me advisable to work up such notes as I possessed and to publish a special treatise on the *origin of man*." ("Life and Letters," Vol. I, p. 76), and in the work itself, p. 607, he informs us that "The grounds upon which the conclusion [man's descent from some less highly organized animal] rests . . . have long been known, but until recently they told us nothing with respect to the *origin of man*."

Father Gerard, S.J., in "The Old Riddle and The Newest Answer," a very able and at the same time a very enjoyable book—I wish it was in every library of the country—writes at p. 60: "Darwinism by its own confession knows nothing of Origins, not even of the Origin of Species itself;" but he does not exclude all origins, as he states, at page 56, "In it (Darwin's "Origin of Species") he undertook to show how from one species of animals *another, quite dis-*

*tinct* from it, may be derived," etc., and in a footnote on the same page: "Although at first Darwin appeared to restrict his system to species, very soon, as was natural, it was extended to the production of new genera and even of divisions of the organic kingdoms yet wider asunder. Thus, apart from the *most famous example of all, treated by himself* in his 'Descent of Man,' etc."

"All I did was growl a little" at the assertion—It is indeed of preservation and not of origins that Darwin has anything to say—and I believe the few quotations just made justify the little growl, as they show that Darwin wrote and thought about origins of new species and did not limit natural selection to merely keeping certain species as best fitted for survival. If Professor Ritter, quoted by the genial Doctor himself, could say, without speaking nonsense: "The verdict of inexorable time will refuse to Darwin the glory of having really explained the origin of new species of organisms," it is clear Darwin labored at this explanation. If only preservation of species was his theme, the hullabaloo kicked up by geologists, zoologists, physiologists, botanists, theists and atheists was certainly, even more so than is commonly admitted now, a "Much Ado About Nothing"—an effect without a cause. To sum up, Darwin, I think, wrote about some origins and not merely about their preservation, and hence the expression in the editorial was too general. The tendency of Darwin's work is too obvious to need comment.

If it would not seem too presumptuous on my part, I would say that, while giving Darwin high credit for his patient collection of facts, I agree with the distinguished German authority (Driesch?) quoted by the Doctor, that Darwin's hypothesis is "crude and superficial." I would like to go further and add, that underneath nearly all the evolutionary systems in vogue at present, there lies hid a fallacy and that, if ever all the facts are gathered together, the logical conclusion will be a surprise, a kind of going so far west that it is east. An article in the *London Tablet*, the other day, wound up with a remark, which I will adopt as the last sentence in this amicable interchange of letters: "Meanwhile, we may be permitted to point out that a little friendly criticism does no harm to any man or any institution."

EDWARD P. GRAHAM.

I have read every number of AMERICA so far, and in all sincerity I congratulate you and your able staff on your successful attempt to supply the English-speaking world with an up-to-date and really Catholic weekly. It is the first Catholic weekly that I have seen that is really Catholic; all others are merely local and are meant to

supply local wants. Even the *English Tablet*, which in many respects is excellent, is altogether too much filled up with local topics that have little or no interest for Australian readers, whereas there is not a paragraph in AMERICA that one would wish to see omitted.

Another feature of AMERICA, which I think will be pleasing to most readers is that it rigidly excludes all merely personal items, sermons, local news about converts, presentations of addresses, etc., etc., which generally make up more than three-fourths of the reading matter of most Catholic weeklies. And I venture to hope that the example set by AMERICA will have the effect of raising the tone of other Catholic weeklies in this respect. I have more than once heard editors of Catholic weeklies complain of the unreasonableness of their subscribers in insisting that whole columns of merely local or personal interest be inserted. And if the editor uses his discretion, and holds them back, or even cuts them down, the next post will likely bring him an indignant protest, and a peremptory order to send his "rag" no more. This, I think, in most cases, accounts for the low standard of most of our Catholic weeklies, and I trust the example of AMERICA will strengthen the hands of many editors in checking this abuse.—J. Ryan, S.J., Melbourne, Australia.

I desire to take this opportunity to express the great pleasure and profit I have derived from AMERICA since the publication of the first number. If circumstances compelled me to drop all newspapers and periodicals that come into my home, except one, AMERICA would remain, and I would feel I was still in touch with current events of major importance throughout the world. It certainly deserves to rank with the leading reviews of the world, and you are not only to be congratulated upon its success, but are entitled to the gratitude of all Catholics for supplying such an able, complete and dignified exponent of their interests.—M. H. Ducey, Grand Rapids, Mich.

Editors of papers and magazines must be delighted to find the most reliable reports of the current historical events of our times, the true solutions of the important questions of the day, and other very valuable information in your AMERICA.—Rev. F. Eberschweiler, S.J., Havre, Montana.

I would do anything in my power to forward the interests of AMERICA. I propose to announce it from the altar, and give it a reading notice in our *Calendar*. I am interested in AMERICA very much. It seems to me to improve with each issue.—Right Rev. Mgr. Charles McCready, D.D., New York.